

^{M O W}
S V P E R I O R
P O W E R S O G H T T O
B E O B E Y D O F T H E I R
subiects: and Wherin they may law-
fully by Gods Worde be disobeyed
and resisted.

Wherin also is declared the cause of all this pre-
sent miserie in England, and the onely way
to remedy the same.

BY CHRISTOPHER GOODMAN.



*The Lord hath brought upon them a nation from a
farre country, an impudent nation and of a strange
language. Baruch 4. Deut. 28.*

Printed at Geneua by Iohn Crispin.

M. D. LVIII.

Я О И Я Е Б У

О Т Т Н О З В У С К И
Л А В К И С О Й Ч А О
— кириллица и кириллица
старообрядческая и старообрядческая

богослужебная

Богослужебная книга для храма
на пасху

Zd

685

МАСОВАЯ ПОЧТАМТРУД



всеми смирующимися и всеми прославляемыми
смирующими и прославляемыми

смирующими и прославляемыми

жизни и смерти

VVILLIAM VVHITIN-

GHAM TO ALL THEM
that loue to knowe the trueth
and folowe it: Grace and peace.

In ignorance the mother of error and professed enemie to Gods Trueth, hath two daughters by whose flatteries and subtile practises she blyndeth mens eyes, obscureth the Trueth, and withdraweth vs from the way of knollage: Custome, and Negligence. Wherof the first so bewitcheth vs, that althogh we wallowe and walter in darcke blyndenes, yet as it were by dreaming we seme to walke in the bright sunne shyning: so that Custome and compagnie may farre soner drawe vs to perdition, then Trueth and reason bring vs to the vnderstanding of our error. The other being a domestical seruante and wel acquynted with our maners, by crafty flattery doth ouercome vs. For the fleshe is prude and swelleth against God, she glorieth in her owne wisdome, she loueth her owne conseil, she deliteth in her owne imaginacio and policie: and albeit we knowe that slothful Negligence is an impediment and blocke in our nature to stoppe vs from Trueth: yet willingly we gyue place to her

flattering persuasions, and suffre her to trayne vs to wilful destruction. So that betwixt Custome and Negligence we rather holde with damnable Ignorance, and wilhe to be plonged in abominable errors, then by diligent study and serching of the Trueth learne to knowe our dutie to God, ad what he requireth of vs to do towardes our neighbour. Then if we wolde auoyde these euils, we must loue and embrace the contrary vertues : and if Custome be wicked and withholde vs from God , we must spedely reiect her and cleave vnto God:and if Negligence haue noseled vs in the denne of Ignorance, we must purchase by diligence to profit in the schole of knollage . For the acheuing wherof(whē M.Christopher Goodman one of our ministerys , according to the course of the text , expounded bothe faithfully and cōfertably this place of the Actes of the Apostles , lade whether it b: iuste before God to obey you rather then God) certeyne learned and godly men moste instantly , and at sondry tymes required hi to dilate more at large that his Sermon , and to suffre it to be printed,that not onely we here present, but our bretherne in England and other places might be persuaded in the trueth of that doctrine concerninge obedience to the magistrat, and so glorifie God with vs. Whiche request he admitted not easly, til at lēgth wel wayinge how many perished in their ignorance

rance for lack of meanes to attaine to the knollage of the trueth: and also conferringe his articles and chief propositions with the best learned in these partes (who approued them) he cosented to enlarge the said Sermon and so to print it , as a token of his duetie and good affection towarde the Churche of God : and then if it were thought good to the iudgement of the godly, to translate the same into other lágages that the profit ther of might be more vniuersal. Ther is no doute but many overcome with olde Custome, or yelding to negligēt Slothfulnes wil ether dispraise this profitable worke , or neglect it . For euel Custome deliting in Ignorance wil straight way flie to her wonted argumēt : What is this newe doctrine? and whē-
 ce is it ? Negligence on the other part crieth maliciously : We haue bookeys ynough : what nedē we yet to be set to schole? Thus Satan with double subteltie deludeth the worlde , keping his euer so fast tyed in the bandes of blynde Ignorance , that they can nether stirre hand nor fote : they are blynde and can not se what is good : and though it be offered , yet are they insensible and can not fele it . The trueth of Gods worde is to them moste odious : but mans dreames and deuils doctrienes are in greate estimatiō and reuerence. Their false prophēts and papistical priests haue so charmed them , that Ignorance ix holden for knollage , error for

Mar. 1 c.

Act. 17. 2

trueth , superstition for religion , disobedience for obedience, the Matte for the Lordes Supper , Purgatorie for Christs blood,

2.Cor.ii. d. workes for faith , Belial for God , and as S.

Paul saith , If they bring you into flauerie, ye endure it: if they deuoure you, ye suffre it: if they spoile you of your goods , ye are content : if they preferre them selues and thrust you downe, ye forbeare it: if they smite you on the face , yet ye can sustaine it . And thus the children of Satan had rather rot in their barbarous ignorance , then by submitting the selues to the mercies of God, aspire to the perfect vnderstanding of his heauenly will recyiled vnto vs by his worde. But thou the sonne of God , shewe thy duetie and loue towarde thy merciful Father , endeuour to knowe his wil, declare thy affection towardes his Scriptures , be zealous of his glorie, reuerence his ministers, and receave thankfully his graces geuen to his Churche by them . Proue diligently and trie by the touchstone who speake the wordes of God in pure simplicitie as in Gods presence, and who choppē and change the same, making marchandise therof to traffique according to mans pleasure . Nether do we desire onely that you shulde be periuaded in this trueth because we our selues so beleue :but we ex-

2.Cor.2
d.

lab. 4 f. hort you, that as the Samaritās dyd not onely beleue in our Sauiour Christ because of the womās report which brought the newes, but

but forasmuche as they them selues heard him, and knewe that Christ was the Saviour of the worlde: so whē you shal wel examine these things by the rule of Gods wordē, you wolde not so much by our report as by your owne iudgement and knowlage credit the truthe. Remēbring that the worthy people of Berœ were cōmēded by the holy Gost, because they tryed by Gods wordē whether the ministers preachig agreed with the same or no. Seing then by these examples we are bonde to seke the wil of God manifested vnto vs in his Scriptures, what excuse shal we alledge for our pretensed ignorance? Beholde here: thou hearest the Eternal speakeing by his minister, in whose mouthe he hath put his wordē, and whose lippes must kepe the Lawe ad the vnderstanding therof, as wryteth the Prophet Malachie. Beware therfore that thou neglect not him that bringeth the wordē of God, but quickly gyue eare ad obey. For if thou desirest to knowe thy due tie to thy Prince, and his charge likewise ouer thee, read this book and thou shalt wel vnderstāde both: If thou wylle for Christiā libertie, come and se how it may easely be had: If thou woldest loue God aboue man, here thou shalt knowe how to obey God rather then mā. Let the Apostles of Christ here be thy schole maisters, and then the more thou learnest: the leſſe occasiō shalt thou haue to repent. Obedience is necessarie where

A. 17.4.

Chap. 2.4

God is glorified , but if God be dishonored
thy obediencē is abominable in the sight of
God, be it never so beautiful in mans eyes.
Gods wortē is our guyde to leade vs in our
doings : when it commandeth vs to obey
God, we must disobey man in the contrary:
for no man can serue two maisters : and
when our heauely maister comandeth obe-
dience to man , it is euer to be vnderstand,
in the Lord. So that obedience to Gods La-
wes by dislobeyig mas wicked lawes is mu-
che commendable , but to disobey God for
any duetie to mā is all to gether damnable:
as in the discourse of this booke thou shalt
fully be assurēd , if God open thyn eyes to
se the trueth, ad moue thy heart to embrace
it . The Spirit of God, which is the schole-
maistre to leade vs into all trueth , lighten
your hartes, gyue you myndes to vnderstan-
de , and courage to execute his holy wil , to
the setting forth of Christes kingdome , the
proffit of his Churche and confusio[n] of Sa-
tans power and Antichristis . Amen . From
Geneua this first of Ianuarie. 1558.

THE

THE PREFACE. 9


 S there is nothige to be cōpared to true obediē-
 ce, in preseruige the cō-
 mó welth of townes, ci-
 ties, and kingdomis: or in
 maynteyninge true reli-
 giō, Christiā peace & cōcorde (for ther-
 by euery mā is instructed how to render
 vnto God his due honour & glorie: &c
 to man that, whiche his office requi-
 reth) Euē so is ther' nothinge more ha-
 tefull to God, nether more hurtefull
 to mā, then so to be bewitched with Sa-
 tans false illusions, that they are not
 able to put difference betwyxe obe-
 dience & disobedieace: but as men
 without all iudgemēt and naturall sen-
 se, take thone for thother, beinge in
 them selues playne contrarie, whiche is
 the onelie cause of all disorder and la-
 mentable confusion, where with the
 whole worlde is bothe this daie, and
 hath bene also frō the beginning, most
 miserably defaced and oppressed. For
 when vile man, replenished with pri-
 de, vayne glorie, and grosse ignorance,
 will measure obedience with the crow-
 ked lyne of his owne corrupte iudge-

True obe-
 dience ren-
 deth to
 God due ho-
 nor & alſo
 to man as
 his office
 requireth.
 What gre-
 at danger
 it is, not to
 put differē-
 ce between
 obedience
 and disobe-
 dieace.

20 THE PREFACE.

ment, and not with the infallible trueth
of Goddes holie worde , he must nedes
preferre his owne decrees , phantásies,
and ordináces, to the cōfortable Lawes
and liuelie preceptes of God his creator.
Then in place of iustice , he receaueth
iniustice , for right wronge , for vertue
vice, for lawe will , for loue hatred , for
trueth falshod, for playne dealing dissim-
ulation , for religion superstition , for
true worshippe detestable idolatrie :
and to be shorte , for God Sathan , for
Christ Antichrist , and with him such
plagues of God , and disorder amonge
mē, as are this daye set before oure eyes
to beholde in all places throughout the
vniuersal worlde , and haue bene like-
wise euē from the beginninge. When
Adam was placed in paradise, beinge a
creature moste perfectr, and abundinge
in all wisdome and heauenlie knowled-
ge , and wolde at the persuasion of his
wif measure obedience rather by his o-
wne reason , then by the worde & sen-
tence of God before pronounced : be-
hold, he was not onelie spoyled of wis-
dome & knowledge, becomminge a ve-
rie foole, in comparison of that , whiche
he

*what plagues
come for dis-
obedience.*

Gen. 3.

*Adam dis-
obeyed God
and was
grovously
punished.*

he was before : but also sodaynlie de-
stitute of all other singuler giftes, as of
innocencie, and immortalitie, was con-
founded at the voyce of the Lord, affa-
med at his owne nakednesse, and felt
the dredfull indignation and curse of
God, whiche he had procured, not one-
lie to him self, but broght the same also
vpon all his posteritie after him. When
the whole worlde was so corrupted in
their owne wayes in the dayes of faith-
full Noha, no regarde was at all to the
obedience of the liuinge Lorde, nor yet
to the godlie admonitions of iust Noha:
but euerie man was so drowned in his
owne lustes , that the space of an hun-
dred & twenty yeares was not sufficiēt
to moue them to repentance . And ther-
fore could they not escape the strange
and horrible iudgement of God, whiche
immediatlie after folowed moste iustlie.
And althogh in that wicked generation
abonded all kinde of wickednesse , as
well agaynst God as man , in so muche
as the earthe then might be compteda
verie hell, yet from whence proceaded
all this rebellion against Goddes migh-
tie maiestie , but onelie for that they

All makyn
dewarist
lypunished
for Adams
disobedience

Gen. 6.

The worl-
de plagued
in Nohas
dayes for
disobedience

II THE PREFACE.

*The cause
of all disobe-
dience
is, not to
measure ou-
re doings
by Godds
worde.*
Rom.2.

measured all things after their owne corrupt reason, and not by his holie Lawes and preceptes? Whiche they had now receaved of their forefathers, hearde of Noah, yea, and had them ingrafted naturally in their hartes. The probation wherof might easilie be deduced from all ages euen to oure tyme by innumerable and euident examples, if it were nedfull in so playne a matter.

*we must
not measu-
re our obe-
dience af-
ter our ou-
ne phante-
sties.*

For who is so blynde that maye not se how man sheweth his rebellion, neuer so muche, as when he woulde be moste obedient in his owne sight and iudgement? not measuringe the same by the streight lyne and true touchestone, whiche is the Lawe and worde of God, but suffringe him self to be led by his owne corrupte iudgement and affectiōs.

Rom.1.
Mat.15.

This turned the Wisdome of the Gentiles into mere folishnesse, inuētinge shamefull idolatrye for true worshipp, as witnessethe the Apostle.

*Disobe-
dience*

This blynded the Ieues with hypocrisy and cloaked holynesse, makinge the Lawe of the liuinge Lorde to geue place to their inuented traditions by man. Out of this stink inge puddle of mans

mans brayne haue issued forthe so gre-
at diuerstie of opinions and daunge-
rous herisies , wherwith the Churche
of God hathe bē at all tymes horriblye
tormented . Finallie from hence hathe
Antichriste filled his pestilente cupp of
all sortes of deadlie poyson, where of he
hathe made the whole earthe almost,
and her kinges and Princes , not onelie
to drinke : but to be most vilelie ouer-
come and dronken . In whose defence
they haue armed them selues against
the Lorde ad Christe his Son: who not-
withstanding with impudent mouthes
they professe , where as in verie dede
they persecute him moste cruellie in his
Saincts by all means possible , fightin-
ge, as men in a rage , vnder the banner
of that filthie beast . And yet these men
in the middle of their furie , without all
obedience & ordre, subuertinge the La-
wes of God and of nature , will be cal-
led notwithstandinge the defenders of
the faithe, mayntayners of true religiō,
autours of peace , teachers of obedi-
ence, ad most discrete gouernours of com-
mon weales and policies . To the intent
therfore that these disguised personnes

*is the
puddle of
all herisies
and error.*

*Apo. 17.
Antichriste
is the pla-
gue of God
for misdiſ-
obedience.*

Pſal. 2.

*The tyrāts
are Anti-
christes tor-
mentours
and perſe-
cute Christ*

(whiche abuse the whole worlde) may
appeare in their owne lively shape, and
be knownen as they are in dede, I haue
thought it good, hauinge occasion by
this worthie answere of Peter and Io-
hn, and beinge hereto of diuers godlie
persons prouoked, somewhat to wryte
of true obedience: to wit, what God
him self requiereth of vs, and what he
commandethe to be geuen also to men.
Wherby (God willinge) the disguised
clokes, and craftie pretences of obe-
dience, vsed and practised by the vngod-
lie worldlings, shalbe discouered: who
haue sought alwayes, and yet do seeke
vnder the pleasant name of obedien-
ce, onlie to mayntayne their ambition,
pride and libertie: wherby we shall le-
arne also how in tymes past we haue
bene shamfullie abused in yelding to
the willfull wil of man, in obeying his
vngodlie commandements, and fearin-
ge man more then God: and finallie
how it behoueth vs to repent oure for-
mer ignorance, and with diligence to
redresse the same, hauinge more lighte
and fuller knowledge.

Peter and

PETER AND IOHN

ANSWERED VNT O

thē, and said : Whether it be right
in the sight of God to obey you
rather thē God, iudge you. Act. 4.

CHAP. I.

*¶ To whome this answere was given, and vpon
what occasion, how late the malice of the Iues
preuasted agaynst the Apostles, in seekinge to
flopp the Gospell by their crasfe fisches and
chafishynges.*

 O the end we may haue more sensible fealinge of all these things, let vs diligentlie consider this answere of S. Peter & Iohn : as well to whō it was made , as vpon what occasion. After that these ii Apostles , through the malice of the Priests, the Gouernourē of the Téple and the Sadduces, were violentlie throwne into prisone the night before , for preaching to the people at Jerusalem in the porche of Salomon , the resurrection from death in the Name of Iesus : and the next

*The circū
stance of
the answere
re wayed.*

Act. 4.

daye folowige were fet forthe, ad presented to the whole Senate and Concile of Ierusalem, where was assembled all the chief Rulers and Elders of the people of Israell , Annas also the hie Priest, and Caiaphas, ad Iohn, and Alexandre, men of great reputation , with others of the kinred of the high Bisshopp, to be examined of the, in whose name or power they had cured the lame crippe (who beinge aboue 40 yeres olde, and lame from his birthe was daylie broght to the porche of Salomon to begge his almes) Peter replenished with the holie Spirit, awerred with the great boldnesse, that they wrought that miracle in the Name and power of Iesus Christ the true Nazarit , Whome the Ieues had crucified , and God had rayfed from the death : in so muche as the mouthes of the whole Concile were stopped & had nothiuge to saye against them, but as men astunnished wondred at the constant boldenesse of Peter and Iohn in their answere. Then (saithe S. Luke) did the whole Concile, that is , all these forenamed Magistrates by common consent

sent straytelie charge the Apostels Peter and Iohn , hereafter not so muche as once to speake to anie man , muche lesse to preache in the Name of Iesus: thinking by this means to stoppe the course of the Gospell, ad hinder the glorie of Christ , who they before had crucified as a malefactor and blasphemēr of Gods Name . And althoghe they were destitute of all reason and Scripture to answere the Apostels , who had all redie cōfounded them: yet throughe auctoritie and ponishmēte, whiche they threatned , they thought craftelie to put the Apostles to silence , and so at length to obtayne the victorie . As we see this daye the Papistes their successors , expresse enimies of the Gospel , ad sworne soldiars of Antichrist , every where practise , who beinge overcome with the manifest Scriptures , and their blasphemous mouthes stopped with the truthe of Gods worde , fight notwithstanding malicioflike agaynst Christe with power , auctoritie , threatnyngs , horrible ponishmentes , and cruell murther , resemblinge that old serpet , whose broude they are , whiche was a mur-

The ma-
gistras eō
mande the
Apostles
not to
preach
Christe.

The pa-
pistes ne-
reade the
lawes in
malice ad
persecutio-

Papists
are the ga-
meration
of Vipers.
Isha. 3.

18 HOW TO OBEY
therer from the begyninge.

But when the whole assembly had
crafteleie cōsulted, and wrought all that
they coulde agaynst the faithfull seruā-
tes of God: they were never the lesse dif-
apoyncted of their porpose . For the glo-
rie of Christe more brightelie shyned,
and the truthe of his Gospell was better
knowen ad farther published, and their
falshod and ragine madnesse more es-
pied , and abhorred of the godlie . For
what extreame madnesse was this to set
them selues agaynst God, so to truste in
their owne power as though they were
able to resyste and ouercome the power
of the all mightie, whiche is the Gospell
of oure Sauiour Iesus Christe (as wit-
nesse the the Apostle) To thinke that
the threatnings of me, shulde more pre-
uyale with the Apostels of Christe ,
then the threatnings of God ad his hor-
rible iudgementes apoyneted for the di-
sobediēt? Coulde not the Iewes distroye
Christe and his doctrine, whiles he was
mortall and liued amongst them in
the fleshe , to whom they did almoste
what they list , an yet would after
thinke

The Gos-
pell increa-
seth when
it is perfe-
cted.

Rom. I.

We must
rather fe-
are Goddes
iudgements
then mans
threatsyn-
g.

thinke to bringe it to passe , when he was risen agayne by his mightie power, and made immortall Yf they coulde not keape him in the graue for al their diligent watche, when he was dead and buried: thinke they it possible to pluke him downe from heauē, from the right-hande of his father, where he fitteth and reigneth in euerlastige glorie? Oh vayne and foolish men : he hathe ouercome al readie the whole world , and cast forthe of it the Chief Prince & Ruler Satan , who is no more able to preuayle agaynst his truthe and seruauntes. A- *Christe ad*
re you more subtile or stronger then Sa his word
 tan , who is your lorde and maister so *are inimic*
longe as you fight agaynst Christe the fible.

Sonne of God? Coulde not so mightie a Prince with stande his power, and you leawde souldiars of his', wil thike to op tayne the victorie? Deathe, whiche no man can escape ; coulde not holde him, neither the power of hell pr̄euayle agaynst him : and yet would you haue him at your commandement , moste maliciouslie and traitrouslie sigh-fightinge against his honор, who sought

20 HOW TO OBEY

by all means , and yet doth , to do you good and saue you ? . But ô miserable and vile wretches , double is your condemnation in the sight of God , which not contented to forsake Christe your selues , do so maliciously with your threatchings labour to frustrate others of his moste confortable graces . Full

Mat. 23. wel doth our Sauiour Christ paynt forth your raginge enuie, sainge , Wo be to you Scribes , Pharisis , and hypocrites,because you shutt the kingdome of heauen before me,not entering your selues, neither wil you suffer such as come,to enter.

CHAP. II.

¶ How the papisticall Churche and Conciles can not but erre, and how they beinge compared to the Iewes,are no lesse deniers and blasphemers of Christ,then the Iewes.

Great occasions of re-pentance offered to the Iewes.



wil not here rehearse what iuste occasio of re-pentance was offered to this whole assemblie of the Iewes (if their hartes had not bene hardened) as wel by the playne and sensible doctrine

doctrine taught by the Apostels, whiche they coulde not improue with all their learninge: as by the mightie powere of God declared in so manie and wonderful miracles wrought by them in the name of Christe to cōfirme his Gospel and resurrection , whiche the Iewes *An horri-*
idle falling
awaye frō
God.

notwithstanding stubbernly did reiecte: Nether yet wil I speake of the strange defection and notable falling awaie from God amongst them in Ierusalem, whiche at that tyme (in the iudgement Rom. 3.
of mā) appeared to be the onelie Chur- *and 9.*
che of God, to whom appartayned the promises, who of al other nations had *The Iewe-*
the churche
errethe.

the Lawe, and Prophetes to instructe them, who onelie professed the true and euerliuinge God : and yet amongst them all that were assembled, was not so muche as one man to stande vpon Christes parte with the Apostels, but cōfented and agreed with one accorde, that in the Name of Christe they shulde preache no more to the people . Onelie this I woulde put you in remembrance of, before we proceade anie further, how vayne and vncertayne the doctrine of the blasphemous Papistes is , whi-

22 HOW TO OBEY.

*The papi-
fles churche
ereth.*

che is grounded vpon no other founda-
tion, then vpon the auctoritie of their
Churche, their Councils, and decrees
of men. And here in dare I make the pa-

*The Lew
is the churche
she was
firſte.*

pistes them selues iudges, whither their
Churche be of more auctoritie or anti-
quite, then was the Churche of the Ie-
wes whiche was the firſt of all, ad aucto-
rised by God immediatlie: Or whither
their Concils at the appoynment of
the Romishe Antichriste, were more or-
derlie called and assembled, then was
this Concil holden at Ierusalem by the
appoyntmēt of the Chief priest and Bis-
hopp? As for their Churche, the Ie-
wes had the manifeſte worde and pro-
melle of God yea, there was no other
Churche, then visible vpon the earthe,
besides that whiche the Apostels then
began to buylde vpon the true coner-
ſtone Iefus Christe: where as the pa-
pistes haue not ſo muche as one worde
or promelle to proue that they are (as
they impudentlie bragge) the Chur-
che of God, but manie rather moſte
playnlie prouinge them to be the verie
Synagogue of Satan, and liuelie mem-
bers

bers of Antichrist. If then this, whiche seemed the true Churche of God, ad auctorised by him, so shamefullie erred: maruel it is that the papisticall Synagogue and members of Satan shuld be founde establishers of the veritie, which alwayes since they haue bene raysed vp from hell, haue fought nothing but the vtter subuersion therof? Nether can they defende them selues by anie auctorite to assemble, or by anie learninge, or outwarde shewe of holynesse: seig in *The least* none of these poyntes they may be compared to this assemble, wher of S. Luke *which eas* maketh mention. For here was the highe *me out of* Prieste Annas, herewas Caiaphas, here *the bess* were the temporal Magistrates, the gouerners of the Temple, the Seniors of Ierusalem, the learned Scribes, and Pharisies. And what coulde any man wishe fore in the iudgment of man, that there was not, to make a lawfull Council? And yet thou seest the councel was agaynst the Lorde ad his anoynted Sonne. Wilt thou then hope for anie better at the papistes assemblies and Councils, who in persecuting Christe conti-

b. ivi.

nuallie, and his holie worde, shewe them selues open enemies to bothe? Doeſt thou here beholde the Iewes, whi che professeſſed the true liuinge God, without all apishe maumetrie and Idolls, forbidden in their Lawe: neuertheleſſe malitiouslie to conſulte agaynſte their true Meſſias: and will not yet ceaſe to credit the papiftes , ſayng, That their Churcheſ and Concilis can not erre, where as they dishonor the liuinge Lorde, hauiing their Temples replenished with all kinde of idolatrie: yea, when their owne conſciences do condemne them , that there was neuer the like impietie committed in all Iſrael , as their filthie Concilis haue taught and commended ? But thou wilt lay perchaunce , that there is no coparison betwixt the Iewes, playnelie denying Christ, and the papiftes whiche do confeſſe him : and therupon wilt conclude, that the papiftical Concilis may not ſo eafilie erre, as thoſe whiche were holdē of the Iewes at Ierusalem, againſte the Apoſtels and their doctrine. As concerninge their Concilis, I may not anſwere now

*The papiftes are
more wic-
kerd than
Iewes.*

*The papiftes denye
Christ, as
well as
the Iewes
do.*

now: for that were an infinite worke to repeate all their absurdities. Yf any mā wolde but once reade them ouer , he sholde nede no other persuation to abhorre them, and to cōfesse this my saying most true in all the Concils holden by the Romishe Antichriste. But to cōpare them with the Iewes in denying of Christe, thou shalt proue them more blasphemous. For the Iewes after a sorte did cōfesse their Christ and Messias in wayting for him dayly to delyuer them, and sauē them from the miserie wherin they were, and now are, ad from al their enimies accordinge as God promised: but when they wolde not acknolledge him , whom their fathers did persecute and crucifie , and whom the Apostels taught to be risen and ascended , they playnlie denied Christe . They beleued that he shulde be their Captayne and delyuerer, but after an other sorte, then by his deathe and passion : and to an other ende , then to suffer in this worlde the shame of the Crosse.

Euen so do the papistes confesse Christe , but in effecte withe the Iewes

The papists
are
more blas-
phemous
then the
Iewes.

26 HOW TO OBEY.

The papi- deny him. They confesse Christe whil-
stes cōfesse che is come in the fleshe , borne of the
Christ, but virgin Marie , crucified for the synnes
is effect of the worlde,&c. Whiche all hither-
deny him. unto is wel, and agreethe with vs. But
 for as muche as they are not with him
 contented, but wil haue an other Christe
 besides him : they are manifest de-
 niers of Christe. For (as writethe the A-
 postel) There is but one God, one Me-
 diator betwixt God and man , the man
 Iesus Christe , whiche gaue him selfe to
 be the redemption for all . Now when
 the papistes beleue not onlie in this

The papi- Christe and Sauiour, which came in the
fles cōfesse fleshe, and was borne of the virgine, but
Christe to also in that Christe, whom they imagi-
be here in ne to come , and to be in the worlde in
the world the forme of bread , and borne aboute
in the for- with the handes of man, not able to go
me of brad him selfe: when they beleue not onelic
a dead God not able to vpon Christe crucified , and hanged v-
do anye pon the Crosse , but in the coniured I-
thinge. doll, hanging by a corde ouer the al-
 ter: not onlie in Christe glorified vpon
 the right hande of the father , wholi-
 uethe and reignethe for euer, but in
 their

1.Tim. 2

their rownde cake , which (they say) is consecrated , when with out sense and feeling it lieth closed in their box , The boxy
mewly,
wormy,
musty rot-
ten and
corrupted
Christe. subiecte to mowleinge , wormes , and corruption , reserued & kept to be worshipped as their God , but to their condemnation for euer . More ouer when they haue other aduocates then Christe , other sacrifices for synne , other merites and means of saluation : it helpethe them no more to proue that they are Christians , thus impudentlie denying him and his office , then it hel-
The papa-
ties under
the name
of Christi-
ans works
treason
against
Christ. peth the Iewes , in saying they beleue in the true Messias to come , which is all readie come , and reueled to the world . Ye so muche the more is their condemnation , for that vnder the Na-
me of Christe , whom they dare not de-
ny , they worke preui treason agaynst
him , to subuerte the truthe of his Gol-
pel , and whole fruite of his death and paſſion : which is our redēption Hbr.10.
1.Iob.2. from death , and hope of euerlaſting life , purchased by that perfecte obla-
tion , which was offred once for all , as a sufficient sacrifice for the synnes of the

28 HOW TO OBEY
the whole worlde.

CHAP. III.

¶ What inconuenience had commē to the Churche
of God, if the Apostels had obeyed the commandme-
nt of the Council, and what euill haue com-
men lately vpon England through the prea-
ching of vnlawefull obediēce and yeldinge to un-
godly Rulers.

The ini-
nit slaug-
ter of
martyrs in
Englande.

Et vs leave the vngodlie
papistes with their wi-
cked decrees and Con-
cils, as me that passe the
Iewes in all maner of
wilful stubbernesse and
cruel persecution of the trueth, as the
horrible slaughter of thousandes of
martyrs, which with in these few yeres
in Englande alone do witnesse: and re-
turne to the Apostels, Peter and Iohn,
to examine what answere they framed
to these men of auctoritic, and Rulers,
gathered to gether of all sortes, as you
haue harde, as wel of the Cleargie as of
the Laitie, of suche as the had the onlie
gouernement of Ierusalem vnder the
Romayns, to whom they were then tri-
butaries,

butaries, which charge and threatening
of the whole Concil, done with so gre-
at aduisement and consultation, ought
not lightlie to be esteemed, especiallie,
of the seruantes of God, and their sub-
iects, as the Apostels then were. They
were charged and threatned to preache
no more in the Name of Christe cruci-
fied. An heawy commandement dout-
leſſe to Peter and Iohn, especiallie if it
might haue taken place: ſeing it was all
together contrarie to their vocation
and charge geuen vnto them by their
maister Christ, to preache his Gospell
throughout all the worlde, and to be-
gyn at Ierusalem, for which cause they
were called and chosen from amongst
all others, and had bene of longe tyme
inſtructed of their maister Christ in the
knowledge of all his holie Scriptures,
ad replenished with wonderful giftes of
the holie Goste, to cure all deſcaſes, to
caſt out diuels, to drinke poyſon, to tre-
ad vpon ſerpentes, and to diſtribute the
holye Spirit, and all thofe to be as it we-
re ſcales and coſfirmatiōs of their doctri-
ne, whiche all had bene to no porpoſe,
yf this commandement and threatening

We must
not yeilde
us Gods
caufe,
when man
threat-
meth.

Luk. 24.
act. 1.

30 HOW TO OBEY

of the Magistrats shuld haue bene obeyed, & the Apostels yelded to their auctoritie. Then the foundation of the Churche shuld haue ben shaken, and the whole assemble discouraged: for the two Chief Captayns gyuinge ouer, who durste haue presumed further?

And truelie, if the Apostels at that tyme had bene no further instructed, then the moste parte of men are in these our dayes, and especiallie haue bene, and yet be in our miserable countrie of Englande: they would haue bene in great perplexitie, and sore afraide to haue made this, or the like answere we maye sayng: Judge you whither it be lawful before God to obeye you, rather then God. For the moste parte of men, yea and of those whiche haue bene both learned and godlie, and haue geuen worthie testymonie of their profession to the glorie of God: haue thought and taught (by the permission of God for our synnes) that it was not lawful in anie case to resist and disobeye the superior powers: but rather to laye downe their heades, and submitte them selues to all kindes of punishmentes and tyrannye,

A dangerous doctrine.

thin-

thinkinge them selues sufficientlie discharged before God of their vocation and duetie, hauing onlie the commandement of the superiour power to the contrarie, were it neuer so vngodlie ad cleāē againste all natural reason: wherby manye hauinge commandement to preache no more Iesus christ to the people, without anie trouble of conscience haue kept silence, and thought the selues sufficientlie discharged: nether cōfidering that they were made stewards of Godes holye mysteries , and that not at the appointment of man, or for them selues, but by the ordinance of our Saviour Christ Iesus, and to be faithful distributers to others. Nether yet markinge this present answere of Peter and Iohn, whom they might safely haue folowed with better assurance:

who in suche case, haue leftē this lesson Falsē bre-
for all men , rather to obaye God then them
mā. Others, hearinge the Name of God which
blasphemed by the false doctrine of
the wicked and shaueling priestes, dur-betray
ste not once open their mouthes to his true b
speak one worde in their maisters be- in yelding
haliff and his infallible truethe: but stopt to the pa-
pīts.

1. Cor. 3
Man can
not dispe-
ce with
that which
God com-
mandeth.

32 HOW TO OBEY

theyr mouthes as dōme dogges, ad durste not barke against the rauenige wolff when they knew and saw him cōming. Many not minding to obiecte them selues to anie daunger , regardinge more their owne safetie, then the preferuatiō of their flocke , wolde not abide the ster ought to wilde beastes commyng, but moste shafte and for mefullie fledde before the daunger ~~take his flocke except he be perse cuted alone by and not his flocke.~~
Nomini-
ster ought to
take his flocke except he be perse
cuted alone by and not his flocke.

Psal.14. ~~of God as bread,rather then to do their dueties.~~

*They whi
ch please
man ra-
ther then
obey God.*

But all these and such like are here condemned and conuictid of cuel, which fearing man more then God, gaue eare and obedience to man , rather then to God. Wherof , besides the iuste shame that came vpon them selues, and the displeasure of God powred generally vpon all (for as muche as we all were betrayers of our maister, thoghe not all a like) iust occasion of offence and of like dislobediēce to God, was ministred

nistred to all sorts of men , of what vocation so euer they were . For when they sawe the teachers and leaders of others to set vp obedience of man rather then of God , and the same confirmed by their owne example : those whiche knewe no other , thought it their parte to do the like also in their vocation and office .

We must obey the preachers only where they bring God with them.

And suche as were playne enimies to God , the wicked papistes or dissolute persons , laughed in their fleues : seing bothe them and their wicked proceedings therby promoted and furthered . Where as to defend their kyngdome of darckenes , ambition and idle belies , there is no kyng so godly , no contrey so peaceable , nor no kyngdome so stronge , which through their devillish enterprises and wicked persuasions , they haue not studyed vtterly to subuert and destroy . As the example of that desperat Moncke , who to poison king Iohn , wittingly and willingly poysoned him self . O malicious devill . Likewise the oration of that moste traitorous and pestilent Cardinal Pole , doth yet witnes to all the papists shame and confusion : wherin he goeth

A moncke

Cardinal
Pole.

34 HOW TO OBEY

about to perswade the wicked Emperour rather to tourne his power ad armie agaist Kynge Heray the eight ad Englãd, this doggs owne cõtrey, thã against the infidels, Turckes, and Sarracenes: blasphemouslie termig the worde of God ad Gospel of saluation to be the Turckesh sede. O impudet mouth: o blasphemous beast, which saist in thi heart, Ther is no God. And yet to all your shame ad vtter destrucciõ of your cõtrie, you haue receaved him as a God, whome before in your lawful kyngs dayes, you molte iustely condemned as a traitour and very sonne of Antichrist. The Counsellers, whose office is to brydle the affectiõs of their Princes ad Gouernours, in geuig such counsele as might promote the glorie of God, ad the welthe of their cõtrie by this persuasion of obediéce, haue hitherto sought, and yet apearinglie do, how to accõplishe and satisfie the vngodly lustes of their vngodlie ad vnlawful Gouernesse, wicked Iesabel: who for our synnes, contrarie to nature and the manyfeste worde of God, is suffred to raigne ouer vs in Goddes furie, ad haue therby molte wickedlie betrayed Christ, their countrie, and thã selues (so mu-

che as lieth in thē) to become slaues to
a strange and foren nation, the proude
Spaniards. The Nobles also, which(tho
ghe vnworthilie wil be so called) hea-
ring no other preaching, but that they *To obey is
good, but*
must obeye their Prince, neither know-
whom,
ing whō, wherin, nor howfarre, haue in
wherin, all
like maner, as men disguised vpon a sta-
howe far-
ge, turned their nobilitē to open shame
*re, ought to
be considered.*
amongest all nations , whiche now be-
holde their follie, and wōder ther at: se-
inge they are made instrumētes of im-
prietie, and destroyers of their native
countrie, which firſt were ordayned in
Realmes to stande in defence of trewe
religion , lawes, and welth of their na-
tion, and to be a shylde(to their power)
agaynst their enimies in tyme of warre,
and a brydel at home to their Princes in
tyme of peace: neither to ſuffer them in
this ſorte to rage agaynst God, and vt-
terlie to conteme the holsome lawes of
the Realme, to ſatisfie their filthie luste
and vayne glorie, nor ſo cruelie to mur-
ther, and agaynst nature to déououre the
people of God , their ſubiects , whom
they are charged by their office to ſuc-
coure and defende, and haue therfore a

36 HOW TO OBEY

feareful compt to make for donige the contrarie.

*The inferiour
officers
in Townes
and Cities,
as Maieres,
Shryffs,
Baylyffes,
Constables,
Iealers and all
suche
inferior officers,*

following the same example of vnlawful obedience, whose office and charge it is to minister iustice whithout respecte of persōs, to defende the symple and innocēt, and to punishe all transgressors and malefactors, blasphemours of Goddes holie Name, violent oppressors of innocentes, as be the bloudthurstie papistes : are nowe become ministers of iniustice, and tyranny, made tormentours of their owne naturall Countrye men, most blouddie butchers of their brethren , and merci- lessie murtherers of the childeř of God: and that in suche cruel sorte , as never was hearde of before since the deathe of Christe, where anie profession of his Name hath bene. In so muche that they are made a spectacle and gasingestock to all countries and nations , amongest whom is anie feare of God or ciuile policie, whiche woulde not haue beleued it to be possible , if their eares and

*Officers and
Judges de
gouver.*

and eyes were not this day sufficient
wittneses. For to vnderstand that the
papistes were cruell butchers and vn-
satiablie blydsuckers, had bene no *the pap-*
newes at all, they haue bene such from fles mass-
the beginninge. But when they bothe *rally thurst*
heare and see those that professe the *for bloud.*
Gospel, and wouide be counted Chri-
stes shepe, turned for feare of displea-
sure, or losinge of their office in to the
nature of bloudthurstie woulues, to ex-
ecute agaynst God and their conscienc-
ce, the vngodlie commandements of
the papistes: to be at commandement,
not onlie to their vnlawful Quene, but
also to euery shauen Sir Iohn, to im-
brue their handes with them in inno-
cent bloude: this makethe all men to
wonder and be astonished.

To conclude, the residue of the co- *The common*
mon people, seing their superiours of all *people.*
degrees ad estates, by whom they shul-
de be gouerned with godlie lawes, and
to whom they ought obedience in the
faire of God onelie, thus cowardly to
forsake their obedience to God, and vt-
terlie contemne the office wherwith he
had charged them, to satisfie the vnlaw

ful commandements of their wilful Gouernesse: thinke it in no case their parte to deny to her like obedience: but with bodies and goodes, at home ad abrode, to fulfill and mayntayne her will ad tyranny , not withstandinge their owne conscience doth condemne the, and the worde of God dothe playnelie testifie, that it is euell and vngodlie which they are commanded to do. Being deceaued by misunderstanding this place of Paule and such like: It behoueth euery soule to be subiecte to superior powers, because there is no power but of God. For the powers that are , be ordinances of God: ad therfore he that resisteth the power, resisteth the ordinaunce of God.

But how litle this and other like obiectiōs make for their purpose, we shall God willinge vnderstande, after that we haue better examined this present answere of Peter and Iohn: who are not cōtrarie to Paul, nor Paul to them, rightly cōsidered. For thoghe this answere was made of Peter ad Iohn in their owne cauſe to the Magistrates ad Rulers of ierusalem: yet is it no leſſe generall then the saynge of S. Paule: and partayneth to al conditions

*Men that
do against
their con-
science and
Godes
worde.*

Rom. 13.

conditions of men, as wel Magistrates and Rulers, as inferior persons and subiectes: teaching them bothe their office moste rightlie: the one, what to comande, and how to rule: the other, whom to obeye, and wherin to be subiecte, as in their places folowinge shall euidentlie appeare.

CHAP. IIII.

*The truthe of this answere was so sensiblē, that the
verie aduersaries coulde not withstand it.*

And firste to returne to the answere, we may be assured that it is certayne ad an vndouted true the, that in all things, and of all men, ad in all places, God is to be obeyed before me. In so muche as the Apostels were not afraied to come to the iudgement therof vnto their extreme enemies: whom they knewe right well, would haue gauen contrarie sentencē, if their answere had not bene with out all controversie. As thoghe they would haue saued. After that we haue bene

*The enemis
es of God do
not denye
this an-
swere to be
true.*

c. iiiii.

40 H O W T O O B E Y

P/41.104.

charged with this office to preache to all people and nations, ad that by God him selfe, to whom all powers are subiecte, and all men are bownd to obeye, whose iudgementes none can escape, and whose wrathe no fleshe is able to abyde: whiche with the breathe of his mouthe, moueth the heauens, and makethe the mightie mountaynes to shake and tremble, and dryueth all pow-
ers (be they neuer so stronge) to dust ad powder. We are contected to make you judges, which charge vs to the contra-
rie: whither this dreadful God may approue our doings in obeyenge you beig men, and his creatures, yea earthe, verie dust and ashes in comparison of his Maiestie? Whither man, of what aucto-
ritie so euer he be, is able to discharge vs in the presence of oure God, if in holding our peace at your commandement, we transgresse the expresse com-
mandemēt of God? That is, not to preache Iesus Christ crucified: who hathe chose vs to the same ed, indued vs with knowledge, reuealed vnto vs his secret counsels, the mysterie of our redemp-
tion, and armed vs with all giftes
of

*Preachers
must prea-
ch Christ
in season
and out of
season.*

of the holie Ghost ; necessarie for the accomplishment of so waightie an entreprise . We nede not herein to vse many wordes or reasons : nor to desier anie arbiters to define this matter : be you your selues iudges . Which kinde of speaking , men commonlie vse , when the matter is euident and out of doubte , knownen to all men , be they of neuer so flender iudgement , and nede no further reasons , or Scriptures to proue it . The like kinde of reasoninge , the Apostle vseth agaynst the Corinthians : ^{I. Cor. viii.} who permitted their wemen to praye bareheaded in the Congregation , which he condemned as an vndecency custome , not becommynge the Sayncts of God . For amonkest other reasons , he likewise makethe them selues judges in the matter , sayeng : Judge ye amonoge your selues , whither it be cumlie for a womā to praye bareheaded in the Congregation . Cōcludinge , that verie nature dothe teache the contrarye . In like maner this answere is so true and sensible (that rather God is to be obeyed then man) that there cā be none so malitious or ignorante , whom verie nature will not

10 HOW TO OBEY.

compel to confess it, if he had no further knowledge. Nether had these men, for all their great a doo, lōge consultation, hie learninge and wisdome (desirous also to take occasion agaynst the Apostels)anie thinge to saye for the contrary. But as Gods enemies are accustomed, when their mouthes are stopt, either with raylinges, or threatnings,

*They shuld
not so haue
escaped if
they had
bene befor
our cruell
Counsilors*
Pharisees
and Hypo-
critis of
Englaude.

to expresse their rage: so did they with Peter & Iohn, dimitting them at the last with bitter wordes and menaces: and they departed notwithstandinge from the Concile, by the means of this answe re, conquerours.

CHAP. V.

To obey man in anie thinge agaynst God, is Vn-
lawfull and playne disobedience.

what
things are
to be
considered.



Ow for as muche as we are assured of the truthe ad certantie of their ans were, wherof none can iustlie doute: let vs somewhat further consider what thinges are principallie here in conteyned. First we maye hereof iustlie conclude, that to obeye man in anie thinge contrary to God, or his precepts thoghe he be in hiesl auctoritic, or ne-

uer so orderly called there vnto(as these men, wherof Luke speaketh, were)is no obediēce at all, but disobedience.

Secondlie, that it is not a sufficient discharge for vs before God, whē we denye to accōplyshe their vnlawful demādes and threatnungs, except we do the cōtrarie euery man in his vocation and office, as occasion is offred, and as his power will serue. Whiche thīges playnlie vnderstāde, as they shal geue a clere light in this controuersie: so do I not doute by this present answere and facte of Peter and Iohn, to proue moste manifestlie, that althoghe we were destitute of other examples, yet this might appeare sufficient. As touchinge the firs̄t, that there is no obediēce agaynst God which is not playne disobedience: the Apostles say, Judge you whither it be right or iuste in Godds sight to obeye you rather thē God: which is as muche as thei would saye, It is not iuste nor lawfull. Thē if it be not lawfull and iuste in Goddes sight, who iudgeth things truelie ad̄ as thei be in dede, it must nedes folowe that allmaner of obediēce agaynst God ad̄ his worde, is playne disobedieēce, and

Obediēce
or agaynst
God is dis-
obedience,

the workers therof likewise condemned as rebels. Why? Because it is vnjust and vnlawfull before God: And all true obedience is lawfull, which must not be measured by the will of man, but by the iuste Lawes and ordinances of the liuin what God ge Lorde. So that after God hath the once wil- once pronounced anie thinge that he lish in his would haue done, either in his Lawe or Law to be otherwise: there is no man that may or done or not can dispence therwith, seeme it of never to be done so little importance in the iudgement that *cā no* of men. He that commandeth the man dis- pence wi- contrarie, is a rebell: and he that obey- th be itne- eth likewise. Neither dothe this apper- ner so final tayne to the Apostles and ministers on- in the sight lie in their office, but is a generall argu- of man. ment for all sortes, estates, and degrees of men: for as muche as God hath the like auctoritie of all, and all owe vnto him first and principall obedience: and se- condly vnto men for him, and in him on lie: except they wil be enimies to God, and deny him to be their Lorde. For so muche it is in effecte, when we preferre men to God, obedience to man, before the obedience to God. It is not the au- toritie of the Prince, or the feare of his punis-.

punisshmēt, that cā excuse in his presen-
ce: who cōmadeth his people generalie,
high and lowe, riche and poore, man ad
womā, to heare his voyce, and to obser-
ue his statutes. Nether to declyne vpon
the right hand, nor vpon the left: ne-
ther to addē anie thinge thereto, or to ta-
ke anie thinge from it: but to do that
onlie, whiche the liuinge Lorde commā-
deth. And if we be the shepe of the Lor-
des foulde, it is not sufficiēt forvs to hea-
re the voyce of our pastor, ad to folowe
him, except we also deny to heare, mu-
che more to folowe anie other: that is,
which calleth not with the voyce of
the true pastor. And as there ought to
be no creature of like auctoritie amon-
gest vs, as our soueraygne Lorde and
God, whose creatures we be, and the
workmanship of his owne hādes: euen
so, there is none like to him in dignitie,
or may be cōpared to him in power, no
ne like to him in riches, or so able to
rewardē his subiectes, beinge Lorde of
heauē and earthe, disposer of all things
present and to come: distributer not
onlie of all corporall and earthlie bles-
sings to those that feare and scrue him:

DAN. 4.

Ish. 40.

but also powreth vpon them all spiri-
tuall and heauenlie graces in great a-
boundance. Moreouer, as by his auctori-
tie, power, dignitie, riches and liberaliti-
e, he maye of right demande of vs obe-
dience: so must we persuade our selues
in not redyng the same to him willing-
lie, that none can deliuere vs from his hor-
rible punishmentes and destruction,
whiche he threatneth vpon all such as
wilfully transgresse his holie preceptes;
and declyne from his Lawes. Nether wil
he regarde by what means, or by whose
comandement we transgresse his lawes.
For that can be no excuse for vs, thoghe
he be Kinge, Quene, or Emperour that
commandeth or threateneth vs. For

Deut. 18,
and 30.
No coman-
dement
shall excuse
vs in the
day of
vngresse.

Ezai. 2.

Cos. 7

what is kinge, Quene, or Emperour
compared to God? Is the punishment
of earthe, ashes, of vile man, whose bre-
ath is in his nostrilles, more to be fea-
red then the plages of God, who hath
power both of body and soule to destr-
oye the euerlastingly? Was it any ear-
thly power that broght the waters vpon
the vniuersall worlde, and drowned all
mankinde for synne, viii persons excep-
ted? Did man destroye Sodome and Go-
morrhe

morrhe with fier and brymstone? Came ^{Gen. 14.} the plages of Egypt, the drowninge of ^{Exod. 3. 4.} Pharao, the ouerthrow of the Cananites, ^{Exod. 13. 14.} the subuersion of Ierusalem, by the power of man? If these be the workes of man and not of God, feare man and not God: but if there be none of ^{Amos 3.} these euells which cometh vpon a-
nie Citie, or contrie, wheroft the Lor-
de is not the worker: beware that the
feare of mans punishment, cause thee
not to fall in to the handes of this migh-
tie reueger, whiche is an horrible thin-
ge, as the Apostle writeth. ^{Heb. 13.} Princes
therfore, and all powers vpon thee arth,
are not to be compared vnto God, who-
se Lieutenants onlie they shuld be, and
are no longer then he wil, in whose han-
des their hertes are, to moue and turne
at his pleasure. And for that cause it is
their duetie to seke all means possible,
wherbie the glorie of God might be ad-
uanced, by whom they are them selues
so highlie exalted aboue their bret-
hern, and in no cause to minister occa-
sion of rebellion agaynst his mighty
Maiestie: but rather to be examples to
others (ouerwhom they are constitute)
of all Godlie liffe and lawfull obe-

dience. In consideration wheroft, God him selfe appoynctig his people to haue a kinge, which, when they shulde come in to the lande of promise (for that was the first promotion that God ordeyned amongst his people, which yet came what manner of man rour) did with great circumspection, as well appoyn特 them what maner of man they shulde chose, as the lawes by the whiche he shuld rule others, and be obeyed of them. When thou commest (faith the Lorde by Moyses) to the lande which thy Lorde geueth thee, and shalt possesse it, thou shalt with out doute, put or constitute a kinge to thee: but who thy Lorde thy God shall chose. Moreouer he saith, from the middle of thy brethern shalt thou appoyn特 a Kige ouer thee. For thou mayst not appoyn特 a strāger, which is not thy brother. Which lawe, as it proceeded from the wisedome of God, who thought it necessarie for his people: euen so is our miserable ignorance and vnspeakeable ingratitude to be lamented, which nether do vnderstand the goodnesse of God in these lawes, nor yet will vouchesafte to consult

sult with his heauely wisedome: all men rather sckinge to chose and procure them selues Princes and kinges after their owne phantasie, ad by vngodlie fetches and policies, then to folowe the appointment of the Almightye: preferringe theyr owne wittes to the wisedome of God, whiche neuer fayleth them that folowe it. In comparison of whom all others at lengh, shall shewe them selues to be meere fooles. Yf we wilbe the people of God, let vs then searche and diligentlie folowe the Lawes of God, especiallye in so weightie matters, as the election of kinges and Princes, by whom Realmes and nations are either preserued if they be Godlie, or vterly destroyed, and shamefullie oppressed if they be vngodlie. The first poynt or cautio that God requireth of his people to obserue, is, that they chose suche a kinge, as the Lorde dothe appoyn特, and not as they phantasie. And what one is he or how shuld he be knowen? The people of Israel (you will saie) had their kinges appoynted them by the mouthe of God and annoynted of his Prophets: as d.

*God's Lawes must
diligentlie
be followed
in election
of kinges
ad Rulers
and not
mens phantasie.*

*The firste
note and
obseruatiō
in chosinge
of a kyng
Exodus. 18*

50 HOW TO OBEY

Dauid, and his sonne Salomon. For Sauile, thoghe he was appoyned ad annoyeted in Goddes furie , yet was he not of the Lordes chosinge after this meaning of Moyses , who willethe them to appoynte a kinge that the Lordē shal chose : to wit , of his fauour and goodnesse , such a one as shall obserue the
Two notes to knowe whether a kinge be chosen of God or no Lawes folowing , as we shall see here after . Two means had the Israelites to knowe their kinge , whither he was of Godelecte or no . The firste, by the expresse commandement and promesse made to some especiall man, wherof they neded not to doute: as was made to Dauid , ad to Salomō his sonne exprefflie . The secōde is by his worde , which he hathe now left to all men to be the ordinarie means to reueale his will and appoyntment . Which (if we vnfaynedly folowe in our doings) we nedē no more to doute , then if God shulde now speake vnto vs out of the heauens , as then he did to the Israelites . The worde then geueth vs these notes to know whither he be of God or not, whom we woulde chose for our kinge. Firste(as was sayd) if he
be a

be a man that hath the feare of God before his eyes, and zelouslye with Dauid, and Iosias, dothe studie to set forth the same, hatinge vnfaynedlie al papistrie and idolatrie. For this cause God willeth that he shuld be chosen from amongeste his brethern, and shulde be no stranger: bycause suche then had not the feare of God, but were idolaters, to whom no promesse of anie kingdome was made, and who also would leade the people to idolatrie. Also in that his exercise is appoynted, the worde, Lawes & statutes of God, it is manifeste that he is not chosen of God, except he be such a one: and ought not to be anoynted or elected as their kinge and Gouernour, what title or right so ever he seeme to haue theruto, by ciuile policie, except he be a promoter & settor forthe of Godds Lawes and glorie, for whiche cause chieflie, this office was ordeyned.

The nexte rule to be obserued is, that he shulde be one of their brethern, meaninge of the Israelits: partie to exclude the oppression and

d ii.

*None
ought to be
chosen a
kinge or
Ruler but
such as wil
maintaine
and prom-
ote Goddes
Lawes.
The secōd
note why-
kinges are
chosen fro
amongst
their bre-
thren.*

52 HOW TO OBEY

idolatrie, whiche commeth in by strangers, as our Contrie now is an example: and partlye, for that strangers cannot beare such a natural zeale to straunge realmes and peoples, as becomethe bre-

*The gower
ment of
women is
against
nature,
and Gods
ordinance.*

thern: but chieflye to auoyde that mon-

ster in nature, and disordre amongst men, whiche is the Empire ad governe-
ment of a woman, sayinge expreslie:

From the myddle of thy brethren shal-
thou chose thee a kinge, and not amon-
gist thy sisters. For God is not contrarie
to him self, whiche at the begynninge
appoynTED the woman to be in subie-
ction to her houfbande, and the man to
be head of the woman (as saithe the A-
postle) who wil not permitte so muche

Gen. 3. to the womā, as to speake in the Assem-
1. Cor. 14. blie of men, muchelesse to be Ruler of a
1. Tim. 2. Realme or nation. Yf women be
not permitted by Ciuile policies to ru-

*women by
civill poli-
cie are ex-
cluded frōe
all offices
in a comon
welth.*

le in inferior offices, to be Cousellours, Pears of a realme, Justices, Shireffs, Bay-
lies and such like: I make your selues
judges, whither it be mete for them
to gouerne whole Realmes and natiōss?

If the worde of God can not per-
suade

suade you, by which she is made subiect
to her housbande, muche more to the
Counsele and auctoritie of an whole
realme, which worde also appoynteth
your kinges to be chosen from amonge
their brethern, and not from their si-
sters: who are forbidden as persons vnu-
mete to speake in a Congregacion: be
you your selues iudges, and let nature
teache you the absurditie therof.

And thus muche haue I of pourpose
noted in this matter, to let you see to all
our shames, how farre ye haue bene led
besydes your commun senses and the Winche-
ster prouerb
her a
bastard in
his booke
de Vera o-
bedientia,
and Boner
also in the
preface of
the same
booke.
manifest worde of God, in electing, a-
noynting, and crowninge a woman to
be your Quene ad Gouernesse, and she
in verie dede a bastarde, and vnlaw-
fully begotten. But beit that she we-
re no bastarde, but the kinges daugh-
ter as lawfullie begotten as was her si-
ster, that Godlie Lady, ad meke Lambe,
voyde of all spanishe pride, and stran-
ge bloude: yet in the sicknesse, and
at the deathe of our lawfull Prince of kyng Ed-
Godlie memorie kynge Edwardre the ward the
sixt, this shulde not haue bene your VI.

d. iii.

firsste counsele or question , who shulde be your Quene, what womā you shulde crowne , if you had bene preferrers of Goddes glorie , and wise coūselours, or naturallie affected towardeſ your countrie. But firsſte and principallie, who had bene moſte meetelſ amengelſ your, brethern to haue had the gouernement ouer you , and the whole gouernement of the realme , to rule them carefullie in the feare of God , and to preferue them agaynst all oppression of inwardē ty‐rants and outwardē enemies. Wher bie you might haue bene aſſured to eſ‐kape all this miserable & vnspeakable diſordre, and shamefull confuſion, whiche now by contrarie counſeſe is bro‐ght worthely vpon vs. I knowe ye will ſaye, the Crowne is not intayled to the heyre males onelie , but appartay‐nethe aſwel to the daughters: and ther‐fore by the Lawes of the Realme , you coulde not otherwise do. But yf it be true , yet miserable is this anſwere of ſuche as had ſo longe tyme profeffed the Gofpel , and the lyuelie worde of God . Yf it had bene made of pagas and heathens, whiche knew not God by his worde,

*They haue
new plen‐
tice of both
forces.*

*The title
of the
Crownē
belongeth
onely by
Gods wor‐
de, to the
heyres
males.*

worde , it might better haue bene borne with all. But amōgest them that bear the Name of Godds people , with whō his Lawes shulde haue chief auctoritie : this answere is not tollerable to make the constant and vndouted Lawe of God , whiche ought to be the lyne of all ordinaunces , to geue place to the vayne and vngodlie decrees of men , as experience hath now taught you. Mo reouer , in annoynting her as ifshe had bene à man , was no lesse absurditie, v singe thervnto suche greasinges ad shā lesse Ceremonies, ad that in the face of all the people : as thoghe Moyses lawe yet were in force , and Christ our Sau iour not comē: which hath put an end to all suche outwarde Ceremonies : who se annoyntings were spirituall . For as he was replenished with all graces of the holie Gost , and that with out measure , and aboue all his felows, kings , Priests, and Prophetes: so hathe he left no other annoyntinge to be vſed of his ser uaunts : but of the same forte , that is, spirituall. And yf Moyses with his Ceremonies were now in full auctoritie, as he was before Christe: Yet were it

d. iiiii.

*Your new
ne lawes
dote not
prefir a ba
stard to
her that is
lawful be
getten,*

*Heb. 1.
Psal. 45.*

56 HOW TO OBEY

not lawful by him to annoynte aniewoman, to ani maner of office or dignitie,
 Lestit. 8. seeing that this Ceremonie was never
 I.Sam. 15 appoynted to anie other but onelie to
 1.Reg. 19 Priests, kinges, and Prophetes. How durste you then be so bolde and impudent
 to Papiists, (for this was your enterprise) to transgresse the order of God in the
 Lawe of Moyses by annoyntige a womā? And also to contemne the libertie of
 the Gospell, in reducinge and bringing
 agayn the Iewishe Ceremonies, from
 whiche by Christe we are delyuered? But it is no maruell if you be all waies like your selues, stubberne and rebellious enimies to God and contemners of Christe. And therfore leauinge
 you to your selues, we will retourne to
 Goddes appoynted limites in his Lawe,
 for the lawfull election of kinges and
 Princes. Ye haue hearde the two firste cautions or rules, that is, how he muste be of Godds appoyntment, and
 not of mans: And also from amon-
*The thirde
 rule to be
 observed
 in electing
 of kinges.* gest your brethren and not of your sifsters, and why. The thirde caution
 that God specifieth in this election is,
 that he be none such as hath great nom
 ber

ber of horses: meaning, as trusteth in his owne power, and preparation of all thinges, for defence of him selfe, ad to ouercome his enemies. For vnder this name of horses, he comprehendeth all ingeynes and furniture of warre: suche a one, as trusteth in them, and make-
the not God his arme and bockler, with
faithful Dauid, is not meete to be kin-
ge of the Lordes people.

Psal. 52.

For by such means shulde they be broght to Egypte agayne, to their olde miserie and flauerie, if they delited in their horses, from whence the Lorde woulde haue them kepte, and not in anie case to returne. As no doute, he woulde haue had vs miserable Englishe men, warelie to haue kepte vs in that libertie of Iesus Christe and our consciences, wherin so mercifullie he had broght vs: and not by placeinge an infidel woman ouer vs, to returne to our olde vomite, muche more viler then the flauerie of Egypte, I meane the seruitude of that Romishe Antichriste.

What o-

Other obseruations he geueth also, *ther notes* not to seke manie wiues, nor to heape God geueth vp muche golde: but chifflie that he ha- *to doke by*.

58 HOW TO OBEY

ue an example of Goddes Lawes prescri bed vnto him , to reade in them all the dayes of his life , that he maye learne to feare the Lorde and to keepe his cō mandements , and not to lifte him self vp aboue his brethren : meaning , he shulde rule with all holynesse and hum blenesse , as did Moyses and Dauid . And therby , dothe God promise that his da yes , and the dayes of his children shall be prolonged in the middle of Israell .

Of thē whiche we may iustlie con clude , that by the ordinance of God , no o ther kinges or Rulers , ought to be cho sen to rule ouer vs , but suche as will se eke his honor and glorie , and will com maunde and do nothing contrarie to his Lawe . Wherewith they are no lesse , ye muche more charged , then the com mon people : because their charge is double : that is , not onelie to feare God them selues , but to see that their pe ople feare him also , to whom they owe in that case all humble obedience and reuerence . For they be (as was sayed) Goddes subiectes and Lieutenantes , for whose cause they must be reuerenced , doinge their duetie . But if they will abuse

*As the
kings
charge is
greater , so
is he more
bonde to
God to
performe
the same .*

abuse his power, liftinge them selues aboue God and aboue their brethern, to drawe them to idolatrie, and to oppresse them, and their contrie: then are they nomore to be obeyed in any commandements tending to that ende: but to be cōteinnd as vile Sergeantes in comparison of the high Judge and Magistrate, who ought to do nothing, but as he is commaunded to do by the Judge ad superior power according to the lawe. Other wise, if he lift him selfe aboue the chief Judge, lokyng to be honord and obeyed more then he: who would not abhorre suche a Sergeant, ad not onelie to withstande his cōmandement, but to accuse him as a rebellious traytor, and banishe him from a mon-
 gest them? And yet here is but rebellion agaynst man, who is but mortall. What ought we the to do vnto that kinge or Prince, that lifteth him selfe vp agaynst the Maiestie of God, who is immortal, to whome belongeth all power, dominion and honor? Is he anie more in comparison of God, then the Sergeant in respecte of the Judge? Shall the Sergeant be punished as a traytor, and this man honored as a kinge, which doth no
 If it be bery
 nouis to di-
 fabry mā.
 much more
 God the
 Lorde of
 al thinges.

60 HOW TO OBEY

parte of the office therunto belonginge? Or rather is not his crime and treason greater, and deseruith so muche more, as God is more excellent, compared to anie worldlie power, then is anie kinge or Prince compared to the moste vileste Sergeant?

Moreouer, whence hathe he this honor? Of him selfe? Is anie man naturallie borne a kinge, Or hathe he it of God? And if of God, wherto, but to vse it with God, ad not agaynst him. Seing then it is not iuste in Goddes sight to obeye man rather then God: neither that their is anie dispensacion of man that can dispêce with his holie comande-
 ments, neither the auctoritie of Prince, nor feare of punishment can excuse
 him ad nos. Seing also, that kinges are institute
 to rule in Goddes feare and Lawes, as
 subiectes and Sergeants to God, and
 not agaynst his Lawes, and aboue him:
 it multe nedes followe (as we firste sayed)
 that all obedience geuen to suche,
 wicked Princes agaynst God, is playne
 rebellion in his iudgemente. And in
 that case to obeye God, and disobeye
 man, is true obedience, how so euer the
 worlde

*Kinges
 ought to ru-
 le in Gods
 feare with
 him ad not
 against
 him.*

*To obey a
 wicked
 Prince in
 his wic-
 kednes is
 plaine dis-
 obedience
 to God.*

OR DISOBEY. 61

worlde iudgeth. For as none will condemne Peter and Iohn of disobedience, because they woulde not herein obeye their ordynarie Magistrates: no more will anie which haue right iudgement, condemne the like resistance in others, which alike is lawfull to all.

Or ells shulde the Israelites be excused, by cause they obeyed their wicked kinge Ieroboam in worshippinge his calues in Dan, and Bethel.

1.king.1.

1.Sam. 13

Then shuld that cruell butcher Doeg, in killinge Ahimalech with LXXXV Priests or Leuites, and the whole towne of Nob, at the commandement of vngodlie kinge Saul, haue bene preferred to the reste of all his seruantes and soul diars. And the souldiars also of cruell Herode shuld be blamelesse in murthe-
They will make
all the
blädes (the
papilles are
simpudis)
rather the
they will.
sume to
offende.
 rig åd sheading the bloude of so many infantes in Bethlehem at Herods com-
 mandement. Then shulde the wicked Iewes be gyltlesse of Christes deathe åd his Prophets, whom they consented to murther by the parfuation of their Ru-
Mat. 2.
 lers. And the counterfeyte Christians offende.
Mat. 17.
 this day, which euerie where (but espe-
 ciallie in our miserable countrie) im-

prison , famishe, murther , hange , and
burne their owne countriemen , and dea-
re children of God , at the commandement
of furious Iesabel , and her false
Priestes and Prophetes , the blouddie
Bishoppes and shauelynges , shulde be
giltlesse in all their doinges . But all the-
se doth God (who is a Ielious ad righ-
teous God , and cannot abide his honor

Exod.20.

Psal. 9.

Gen. 4.

to be gauen to any other , nor suffer the
bloude of the innocent longe to crie
vnto him for vengeance) condemne as
blasphemers , idolatres , and cruell mur-
therers : which saithe : Thou shalt haue
no other Goddes but me . Thou shalt not
kill . And if God dothe make this , disobe-
dience (as thou mayst playnely see)
what commandement of man can au-
ter his sentence , before whom there is
no obedience in euil thinges ? Yea , if the
whole multitude , from the hiest to the
lowest , wolde agree and consent to do

*The com-
mandement
of the Prince
shall not
excuse them
in euill
doyng.*

euel , yet muste not thou followe them
saith the Lorde . For if thou do (notwithstanding
the commandement of thy
Prince , or example of all others) thou
art with them a rebell , and a rebell agaynst thy Lorde and God : from whose
wrathe

wrathe and heauie indignation, no man can defende thee in the dreadfull daie of his visitacion , which is at hande.

C H A P. VI.

How it is not enough to denye wicked commandemēts of all kinde of Rulers ,except we withstand them also, every man accordinge to his vocation,in doing the contrary.

AS by this answere afore mentioned, we haue bene taught not to geue place to the vnlawfull commandemēts of Magistrates, in what auctoritie so ever they be , because it is nothing but rebellion in the iudgement of God: euен so may we learne by the same answere and example of the Apostles , how God requiereth more at our handes, that is, to withstande their preceptes, in doing the contrary: euery man accordinge to his office and estate wherin God hathe placed him. For as man thinketh him self not fullie

64 HOW TO OBEY

*It is not
soughthe
not to do
the wi-
ked com-
maunde-
ment of a
kyngge, but
also to do
the contra-
rie.*

Act. 5.

obeyed, when we abstayne from those things which he forbiddeth, except moreouer we do the contrary, which he commandeth: euens so may we muche more thinke, that God is not fullie obeyed, when we will not do the vngodlie commandements of men, except also we applye our selues with all diligence to do the contrary. So did Peter and Iohn make answere, denying to do as they were commaunded by the Magistrates. And as they denied in wordes, so did they, and the rest of the Apostles in effecte, as the course of the historie doth witnesse. Who went all to gether to the Temple after they were dimissted, and preached openlie in the face of all the people Iesus Christe crucified, not with standing all the afore named threateninges and menacinges, yea afterwarde, when they had bene imprisoned and then by the Angel of God deliuered, and whippid moste viley, as if they had bene slaues: yet were they nothing therby discouraged, but continued in one mynde and answere, sayng as they did before with one voyce and consent: God muste be obeyed before man.

man, and boldlie preached their maister Christ, contemning all displeasures whi
ch they for his Names sake sustened, re *Act. 5.*
membring well his sure and conforta-
ble promises who said: Blessed are you *Math. 5.*
when men revile you and sklander you,
and speake all euill againste you, lying,
for my sake: be glad and reioce, for gre-
ate is your rewarde inthe kingdome of
heauen. For so did they persecute the
prophetes before you.

Thus see we the, how the trueth of this
doctrine is not proued onely by the fir-
ste examination of Peter and Iohn: but
also confirmed the second tyme by the
rest of all the Apostels agreeinge therin,
and suffringe vyle scourginge for the
same: not onely boldlie affirminge it in
the presence of all the Magistrates at Ie-
rusalem, but as constantly approuinge
it in their doinges: when contrarie to
their comandementes, they ceased not
more diligentlye to publishe the doct-
rine of saluation: rejoycinge and pray-
inge God, who had made them worthie
to suffer for his Sônes sake, their Lorde
and maister. O worthy and manful
souldiars, O moste trustie and payne-

*All the apo-
stols to ge-
ther shew-
ed the
like con-
fiancie.*

66 HOW TO OBEY

ful seruantes: neither feringe the prowde lokes and malitious threatninges of
No power can preual against the faithful. the whole Senate and power of Ierusalem: nor shrinking in their office, for all their cruel punishments. But the more they were forbidden, and the oftener they were punished: the stouter, stronger, and mightier were they to fight agaist their enemes with the spiritual sworde, wherwith they were charged in their maisters quarel: beinge assured allwayes of this, that he who gaue the au^ctoritie to preach, woulde geue the streng^h also for the performance therof, as
Mar 13. he had promesed. saynge: I will be with you to the end of the worlde. And he beinge with the, (as the Apostle saithe)
Rom.8. what shold they care who were against them? A worthie example ad mirour for all such to beholde as are called of God to be his messengers and disposers of his holie mysteries, how faithful they
I. Cor. 4. ought to be in the distribution of the same, omitting no maner of occasions, obeying no contrarie commandements, nor fearing the cruel threatninges of men.

God

O R D I S O B E Y .

67

God hath geuen them the charge of mooste pretious iewels , and ineſtimable riches : not to be hid in a corner, or retayned with them felues : but rather (as the Apostle exhorteth) to *Ephes.3.* stirre vp the gyfte of God , which is in them, and not to neglect it , to preache the worde of God , and to be instant in season and out of season , to conuince, reproue , and exhorte with all softnesse and learning. For this is that sharpe and *Ephes.6.* two edged sworde wherewith God hath not onely armed them agaynst their *Heb.4.* enemis : but to fight also manfullie for others agaynst all powers worldly and spiritual,with this mightie and spiritual sworde the worde of God.

For otherwise , if Christe him self had ceased to preache his Fathers will, for which cause partly he was sent int to the worlde,for feare of threatninges, conspiracies, commandements, and puſhments of men: where had bene this comfortable doctrine of ſaluation? When ſhulde he haue ſuffered death, for our redēption and delyuerance?

How ſhuld the Apostles and all
c. ii.

68 HOW TO OBEY

other faithfull martyrs, which by their
*Christ diſ-
 obeyed
 wicked
 magiſtrates
 and ſo ſa-
 ſed vi;*
*but we o-
 bey muſt
 magiſtrates
 and deſtroy
 our ſelues.*

deathes in all ages, haue geuen glorie
 to Christ, haue left behinde them ſo wo-
 rthie monumentes, and comfortable
 writinges, besides the notable examples
 of conſtancie in ſealinge vp their doct-
 rine with the ſheading of their bloud, if
 they had yealded or ſhronke in execu-
 tinge their office for feare of anie po-
 wer. And in oure miserable Countrie,
 where Antichrift this day is againe for
 oure synnes exalted, if commandemēts
 of tyrantes ſhuld haue taken place in
 all men, as it did with many hirelinge
 preachers, ſome moſte shamefullie de-
 nyng their Maister Christe, taking v-
 pon them the marke of the beaſte, mi-
 nistring poyſon for foode to their flocke,
 ſome in makinge a ſpoyle and
 praye of their flocke, and as cowardes
 takeyng them to their feete, leauing
 the poore lambes of God with out all
 comforte, to be deuoured of the wilde
 rauenous beaſtes: ſome alſo in playng
 on both partes with the halting Israe-
 lites, thiſke to ſerue God and Baal:
 iſ. kiſ. 18.
 2. Cor. 6.
 vngodlie decrees of men ſhulde haue
 taken

taken place: how coulde we haue had these worthie examples of so many hundred martyrs, who haue glorified Christe moste constantlie, in offringe vp their liues as amoste swete sauour to the Lord? And that of all sortes of men and women, young and olde, riche and poore, learned and vnlearned, all being herein persuaded (not able perchaunce to do anie more for the comfort of others, in so generall a defection from God) haue chose rather with the losse of this corporall lyfe, to obeye God, then otherwise to lyue in welthe and obeye man. For the which, the Name of God be praysed for, euer, who styrre vp our hartes by their examples, and prepare vs with the grace of his holie Spirite to the like constancie and obedience.

Besides this we leaine by the commandments of God, that so oft as he forbid deth any thing which he wolde not to be done, in the self same, he commandeth vs the contrarie, as for example: Thow shalt not murther, Steale, Commit adultrie, or Beare false wittnes. It is not ynough to abstaine frome these

Obedience
to death.

When
God for-
biddeth
sometheing
be commis-
deth the
contrarie.

70 HOW TO OBEY

thinges, neither is God therin fullie obeyed, except we do the contrarie, so oft as occasion is ministred, that is, to sauе, preserue, and defende, as well the goodes as the persones of our brethren and neighbours. And this is a certayne and general rule, not onely in these examples here named: but in all other preceptes whither they be of the Ten commandments, or anie other besides conteyned in the Scriptures: that what so euer God forbiddeth anie man, in the same he is charged to do the contrarie according to his power, thogh all the worlde would stande agaynst him. In confirmation wherof, let vs onelie consider the notable example of the Godlie Prophet Daniel, who when he was commanded in the name of kinche Darius (by whome he had bene promoted to great honor, and of all other was in best fauor, and hiest reputation with him) to aske nothing of his God, or anie other for the space of thirtie dayes, but onely of Darius his kinche, according to the decree made at the requeste of his vngodlie counsel, purposlie

Dan. 6.

Daniel
was no
Englishe
courtier:
for he
coulde not
flatter.

poslie agaynst Daniel, would not obeye
the commandement, being not igno-
rant that it was a publike decree, which
all (he onely excepte) obeyed. And
also how death (and that moste terri-
ble, to be cast among the hungry ly-
ons) was appoynted for a punishment
to the transgressors. But Daniel not
contented to do as he was coman-
ded, did as he was accustomed, the
contrary: not once, but thrise euery day,
transgressinge the kinges commâ-
dement, prayinge to the liuinge Lorde
his God. And to the intent it might be
knowen abrode to al men, that he con-
temned this vngodly commandement,
he set open his windowes more then cu-
stome, to the intent that all whiche wolde,
might beholde his doing: so glad was
he to be knowen to serue the true and
mighty God. Here wolde our worl-
dly wise men, no dout, condemne Da-
niel of rashnes and follye in doing,
more then was expedient. What
nede he thus to prouoke the indi-
gnation of a Prince, who had pow-
er with a worde of his mouth to di-

*Note this
al ye Gen-
telmen & all
Nobles of
Englaud*

*Daniel bu-
rned with
the zeal of
Gods glory
and wolde
not hide it*

HOW TO OBEY

stroye him? Yf he wolde not aske anie thinge in the Name of Darius as others did, yet might he haue abstayned from praying to God for that space. Was thir tie dayes so great a matter, that he might not abstayne from praying to God, to gratifie therby his Prince to whome he was so muche bounde? And if he wolde nedes praye to God, could he not haue done it preuely and secret-ly? What nede he to set open his window in the sight of al men? This was an open contempte of the kinges Maiestie:

*Carnal
Gospellers
are halters
on both sides*

this was a greater offence, then the facte it self. Thus wolde the politike ad worl-dinges reason, as our carnall Gospel-lers do daylie, to mayntayne their sha-meles halting vpon both partes, to clo-ke their owne impietie, and to intice o-thers to do the like. But faythful Daniel had learned an other lesson, and of a more faithfull scholemaister: euen the verie same that instructed here the Apostles, the Spirite of God, the au-ctor of wisedome, and trueth: that he ought not onelie to contemne the kinges vnlawfull commandement, but

but to do the plaine contrarie. Neither thought he it sufficient to do this secretly, except openly he shewed to all the worlde whose seruante he was, and what God he honored. Otherwise, how colde he haue declared to the people, that he loued his God with all his harte, soule and power, as was commanded?

Daniel
was not so
wysse as
our glasse-
ring Gof-
pellers.

CHAP. VII.

All men are bound to follow the like example, as wel as the Apostles and Daniel, of what estate and condicione so ever they be.



Ere are all excuses taken away from all men, that will be true Christians, and haue the Apostles and Daniel for their instructers and teachers: whither they be Counsellors, Nobles, Peares, or inferior and ciuile officers. But they will peraduerte excuse them selues, as thogh God had no thing to do with the, because they be not Apostels, nor Prophets. Neuertheles they may be assured, they shall be as they e-
uer haue bene, subiecte to his plages

Englyshmen
will neither
be Apostles
Prophets
nor good
men.

and punishments : and so will he haue a do with them , thogh they would haue nocht to do with hym . Yf the temperall sworde had bene committed to the Apostels , as wel as was the spirituall : if they had bene Pears of a realme , and knownen so wel their duetie towarde God and their contrye , as they did to Christ and his Churche , being Apostels , woulde they haue lyfted vp their sworde agaynst Goddes glorie , to the subversion of the trueth and their nation , at the commandement of their Prince and kinge ? Or wolde they not rather haue answered : we are appoynted of God to set forthe his glorie , and to defend his people , and cannot therfore obeye you ? If that woulde not serue , must they

*How
should they
judge well
of other
mēs matte-
res, that cō-
demne the
selues in
their owne
me, whither God coulde approue their
doinges.*

Matza-

Matathias that worthie Captayne of the Iewes, as it is wryten in the first booke of the Machabees, coulde not so lightly excuse him self when he was commanded by the cruel officiers of wicked Antiochus (which had spoyled their Tempel, rased their waules, murthered their brethern, and set vp idolatrie, in so muche as all for the most parte, applied them selues to their wicked persuasions) that he, with the residue shulde forsake the Lawes and sacrifices of their God, to worshipp strange Goddes: he made answere, to the officer of Antiochus the kinge (which would to God A notable answere our Noble men had perfectly learned) for all true Christians That thoghe all Nations apperteyning to kinge Antiochus shulde obey him, so that euery man would deslyne from the Lawes of his countrie: yet I, (saith he) my children, and brethern, wil stand in the conuenant of our fathers &c. Which thing he performed dede to the glorie of God, to his owne saluation, and confort of his brethern and countrie for euer.

And euен at the self same ty-

me he flewe, not onely a Iewe, one of his owne brethern, which came to sacrifice in his presence at the alter Modim, according to the prescript of Antiochus: but killed also the kiges officer, that cō pelled him therto, and afterwarde di stroyed the altar, ad folowed the Lawe of God with a zeale, as did Phinees. Ma tathias had then a litle power amongst his brethern, but nothing to defende him self agaynst the kinge, and also being charged with children and kin folk (which serned to be all his power) woulde nether pollute him self, nor suffer the to be polluted with wicked i do latrie, nor coustles, to be oppressed with tyrannie. And yet we reade of no aucteritie or office he had to excuse him by: but oneliç this one thing which was co mon to all other of his natiō, the Lawes of their countrie, and couenant of their fathers. Which cause he thought sufficiēt to discharge his cōscience before God, and to approue his doings. For as muche as God had commanded him not onely to denie to do the commandement of the cruell tyrant Antiochus (vnder whō all Ierusalem then was by conqueste) but

*Matathias
was no
publik
person.*

but manfully to profess him and his, as open aduersaries to his Lawes and to resist idolatrie by force, in killing the idolatrer and the kinges seruant (by whom he was compelled) and in subverting the altar, where vpon the idolatrous sacrifice shuld haue bene done. Whi-
Like wel
upon this
example al
yr inhabi-
tantes of
England
ch was, as you see, manifester resisting of the superior power, being but ma, to the intent he might shewe true obedience to his Lorde and God, in defending and maynteyning his Lawes (which he calleth the covenant of their fathers) yea and with the temporal sworde to the vttermost of his power. The if Matathias herein did discharge his consciéce before God and man, in resisting by temporal power the kinge, his commandements and officers: it is not onely the office of Apostles and preachers, to resist, but the dewtie likewise of all others according to their estate and vocation. But you will say perchance, that this booke of the Macabees is not of sufficient auuthoritie to persuade your consciences in the like case, because it is not reputed to be amongst those bookes which are autentique, and named

79. HOW TO OBEY

Canonical. Trueth it is, but that thou (which art in like and better estate, because of thy power and auctoritie, wherewith thou art as wel charged before God as kinge or Emperour) mayst and shuldest with a safe conscience, folowe this worthie example, it is moste true and certayne. For the facte of Mattathias dependeth not vpon the auctorite of the boke, wherin it is conteyned: but vpon the worde of God, wher vpon it was grownded. For hathe he done anie otherwise in his vocation, then the Apostles did in theirs? Did not they say, that God is to be obeyed rather then man? And so sayed Mattathias, and muche more playner: that thoghe all nations woulde obeye Antiochus: yet he, and so many as he coulde procure, shulde obeye the true God and his Lawes. And like as the Apostles, according to their answer, openlie and playnly in sight of the people did vse the spiritual sworde, manfully fighting agaynst all rebellion of man in Goddes cause: so did Mattathias vse the temporall sworde according to his power, moued

Matta-
thias falt
depēdethe
use of the
auctoritie
of the hi-
story but of
the words
of God.

Matta-
thias doing
as the A-
postles are
both alike.

moued by the same reason agaynst idolatrie and oppression which is manifeste rebellion agaynst God. Yea and if their were nether example nor Scripture to proue his facte: yet would verie natural reason compel euery man to alowe the same, as mooste Godlie. And that therin he did nothing but his due-tie, which thing was approued in the iudgement of that age, and as a lawfull facte and monument wryte and left to be red and practised of all posteritie, the Lawe of nature so directing their iudgments.

But to put you out of all doute, we will confirme it with an other testimonie most surely auuthorised, and the very same in effect, of that re-
 nowmed and worthie Capitayne Iosua, *the like*
and wryte
 the sonne of Nun, whome God him self had chosen to succede Moyses in the gouernement, and leading of the people of Israel: who after he had declared the benefites of God done vnto them, from the tyme that he had chosen them to be his people, (namelie to Abraham whom he cal-

Iosue. 24.

30 HOW TO OBEY,

Ied from idolatrie , to Isaac and Iacob,
and to the rest of the people, their poste
ritie , in deliuering them out of Egypt,
preseruinge them in the wildernesse ,
and geuing to them his Lawes) spa-
ke these wordes to the Elders åd all the
multitude , sayng : Now therfore feare
ye the Lord, serue him vnfaynedlie and
faithfullie , take away the Goddes whi-
ch your fathers worshipped , beyonde
the Riuier , and in Egypte, and serue the
Lorde. But yf you wil not serue the Lor-
de , chose vnto you this day whom you
will serue: whither ye wil serue the God
des beyonde the Riuier , or the Gods of
the Amorites in whose lande ye dwele.
As for me and my familie, we will serue
the Lorde : answering as did Matathias.

*The popis
will saye,
because he
was olde
that he
doed.* And this spake he in his later dayes, to
admonishe them afore hande not to in-
cline to idolatrie and to neglechte the
Lawes of God , which is the cause of all
euill , and gapp to all mischiff . Which
sayng of Iosua, the true seruat of God ,
seemed so Godlie in the sight of all the
people , that all were compelled with a
uehemencie of spirite to say : God for-
bid , that we shulde forsake the Lorde ,
to,

to serue strange Goddes. For the Lorde our God him self , broght vs out of Egypt and from the house of bondage.

What wilt thou more to proue this facte of Mattathias, ad therbie thy due-tie also, whither thou be of the Seniors of the people, or of the multitude? Here is thy confession, if thou be of God . Yf all men would serue strange Godds, yet will I and my familie serue the liuinge Lorde. And agayne, God forbid that we shulde leaue the obedience of our God, by whome we are created, redeme^{red} and saued, to serue strange Goddes. And how caneste thou say that thou seruest God thy Lorde , except thou vse all suche means as he hath geuen to thee in defence of his glorie, beit counsel, learning , auctoritie , power in bodie or in soule? All muste serue the Lorde, when he demaundeth it . And when demaundeth God these thinges of vs, if not then chieflie, whē Satā begynneth to rage, the worde of God despiced, his Name blasphemed, his Churche scattered, his children miserably oppressed , imprisoned, famished and murthered ? Either now must the counsele of the Cousteller , the

*Forget not
this yf ye
serve God
and loue
your liues.*

82 HOW TO OBEY

Othernew learning of the learned, the auctoritie
serue the
Lorde or
neuer.
Lek. 3.

of the honorable, the power of the Nobles, the bodies of the subiectes serue
the Lorde, or neuer. For now will the Lorde trye who are his people in separating
the chaffe frō the corne, those that loue
the Lorde vnfaynedlie, & twil serue him
in dede from the haiting dissemblers & hypocrites, who thiking therby to esca-
pe present daūgers, runne headlonge to
their owne destrucciō, thiking therby to
escape the feareful voyce of the Lorde,
fall in to the pit. And if they come foor-
the of the pit, they are taken in the net,
and cannot escape saithe the Lorde.

Esa 24.
Iere. 48
He 44.6

Repente
coutrie-
men your
vn. wfull
obediēnce,
All now at
last turne
to your
Lord God

There is no waye but one, to turne
agayne vnto the Lorde, who hathe wou-
ded vs, and he will heale vs: he hathe
striken vs, for our synnes, and he will
bynde vs vp agayn, & within two day-
es will he restore vs to lyffe, & the thir-
de day rayse vs vp, and we shal come
before his face saithe the Prophet. And
by what other meanes can we turne vnto
the Lorde to be healed of our woundes,
to be restore I to lyffe agayne, to be lif-
ted vp and broght before his presence:
but

but by vnfayned repentance ; euerie man of what estate , or condition soever he bet Considering with teares how shamefullie he hathe fallen from God, and by what means , and to call for grace and strength to turne back by the self same meaus and wayes, to obey Rom. 6. God in walking the contrarie . And to folowe the counsell of the Apostle , that as before we haue geuen our members to serue vnclemnes and iniquitie : sa now (after true repentance) make them to serue rightouines and holynesse . Wher before we serued men and not God, now to serue God and not man , but in God : where as we abused all the gyftes of God to mayntayne idolatrie and tyranny , now to vse the same to the restorung of Gods glorie , and preseruation of his humble and afflicted children : where as before we haue troughe contempt God graunt of his graces , especiallie the worde and this for Gospel of our Sauiour Iesus Christe Christes broght vpon vs shame and confusion , fake, to his now by reverent receauing of them like in your myndes. gayne , and framing our liues thervnto , we may remoue these plagues , ad finde

84 HOW TO OBEY

fauore ad grace in the sight of our God, who for this cause hathe striken vs, and by all maner of means callethe vs bac-ke from our wickednesse, readier to re- ceave vs, then we to desier him.

C H A P . V I I I .

The conclusion of these two parts with a further declaration of the same, that it is both Lawful and necessarie som tyme to disobey and also to resist vngodly magistrats and wherin.



Obedience

Wherfore (deare breth-
ern in the Lorde) to re-
turne to our pourpose,
you may well understand
of these thigs which ha-
ue bene hitherto men-
tioned, not only the cause of all our mise-
rie in England this day, to haue bene for
that we nether taught, knewe, nor vsed
true obedience: but also what obediēce
God requireth of all me, ad what he cō-
demneth for disobedience. Obedience
is to heare God rather then man, and to
resiste man rather then God, as by the
answere and doinges of the Apostles,
and examples of others ye haue bene
instructed. Wherein you may see how lit-
le

le the commandments , threatnynges, power, auctoritie, or punishments of a- nie kinge, Prince or Emperour, ought to preuayle with vs agaynst the com- mandement of God, where with we a- re charged.

Can we then pretende ignoraunce Ignorance
can not
excuse you
much less
when the
truth is so
plainly
taught.
any more ? Beholde, verie nature doth teache all men , which be not destitute of their comō sense åd reason, that God ought rather to be obeyed then man : in so muche as the Apostles therin feared not the iudgment of their enimies.

Shall auctoritie of man, or power of Princes bleare our eyes anie lôger : seing W^e may
not yield
to auctor-
tie and
power.
there is none so ignorant whose con- ciéce doth not beare him witnesse , that God is moste worthie of all honor , and onely to be feared for his power : who made the heauens and the earthe , and man ruler therof, by whose power and wisdome , as all thinges were created, so by his wonderful prouidence are all thinges preserued and gouerned?

Shall the threatniges of man or Threatn-
ges oþre
not to fin^r
punishment of Princes moue vs to leaue vndone that which he commandeth , åd our vocation requireth ? Shulde we bo-

36 HOW TO OBEY

nour the for their office and great titles, because they are called kiges, Princes, or Emperours ? This muste we do so longe as they will be subiectes to God, and promoters of his glorie , of whome they haue their auctoritie, as the examples of the Godlie Patriarkes , and Prophets, of Christe him self, and his Apostles, and of all martyrs in all ages vntil this day do witness . Which with their bloude haue sealed vp this doctrine for an vndoubted veritie : that there is no obedience agaynst God, which in his iudgmetn is not manifester rebellion.

Doest thou then vnfayneably beleue in God , and haste geuen thy self to serue him , and after art commanded of thy Prince or Ruler, what name so euer he beare, to committ idolatrie in worshipping a piece of bread for thy Sauiour (as do the Papistes) which is open blasphemie agaynst the Sonne of God?

2 Cor. 10 Arte thou willed to be present at the idole seruice, which the Apostle S . Paul forbiddeth: or ells to make, or erect images in Churches or temples, to heare Masses, to trot on pilgrimage , to purcheſſe pardons, to cōfesse the Popes auctoritie , to esteeme Gods worde for heresies

*This doctrin of obediēce is
delyfe sealed with
the bloude of Sainites*

OR DISOBEY. 87

Art thou charged to be a tormentor of the Saints of God, to lay holde vpō thé as did the Scribes ad Pharisies, the chief Bisshopp and Priests whith their officiers vpon Christe and his Apostles: to bringē them before the Concile to caste then in prison , to flatter them to reuile thé opēly, to famishe them secretly , and hange them in their gay-
The Skinnes
les , to racke them , to bringe them to leakers and the galows, to the stake, and cōsumyng other infi-
tier officers
to see execution done vpon then, as and mord
vpon theues,murtherers, villains,
remongers, adulterours, traytors,idola-
ters , & blasphemers : when inwardlye
thy conscience cryeth vnto thee , Take
heed ad beware what thou doest to the-
femen , for they are the verie seruantes
of God , as Pilate was admonished by Mat 27.
his wifel Art thou(I saye)cōmanded to
do anie of these thiges, and fearest God?
Beholde, here art thou taught what anf
were it behoueth thee to make , and
that by the Apostles of Christe : which
is , Judge you whither it be lawfull in
Godds sight to obey you rather then
God. And agayne, God must be obeyed
before man.

38. HOW TO OBEY

*Loſſe of iſ-
wings is losinge thy lyuing and office, wherby
mata ſuffi- thou and thy familie are founde: conſi-
giēt excuse der it is a greater matter to loſe thy ſoul
to indāger thy ſoule.*

If thou wilt alleadge the daunger of
God is the
*remouer of
iſocentes
bloude.*
Pſal. 9.

farre better to begg in the feare of
which the Lorde muſt nedes reuege ac-
cording to his promeſſe. Yf thy innocēt
brother, which is broght to thee, becau-
ſe he is the ſeruant of God, be ready
for Christes ſake to offre vp his life in
ſacrifice: what great thing is it for
thee to offre vp thy vile liuing for the
ſame cauſe of rightouſneſſe? For as he
in loſinge his life hath auſſurance to fin-
de it euerlaſtingly: euuen ſo mayſt thou
be auſſured in forgoing thy office, be-
cause thou wilt be no tormentour of
Goddes children, agaynſt thy duetie

*To loſſe in
the world,
is to gryue
in the hea-
vens.*
Mat. 16.
Pſal. 105.

and conſcience, to haue the rewarde of
rightouſneſſe at the hands of God, who
eſtevemeth all thinges done to anie of
theſe little ones, as done to him ſelf: and
forbideth thee to touche them, ſayng,
Touche not myne anoynted ones.

Ther-

Therfore, as there is no power or punishment that shuld cause thee to do euil: so is there no office or promotion, which thou shuldest not willingly forgoe, rather then in reteyninge it to be an instrument of iniurious oppression, hauinge this rule of our Sauiour Christe alwayes before thine eyes: What so euer ye would that men shulde do to you, that do you to them also.

Mat. 7.

Neither is this ynough, rather to suffer iniurie and losse, then that thou wouldest be a worker of iniurie to others by any means: but more ouer it is thy parte to be a withstander of euil, and a supporter of the Godly to the uttermoste of thy power, as thou haft partly harde all ready, ad partly shalt heare now folowing. For as God hath not created vs for our selues, but to seke his honor and glorie, and the profit of our neighbour, especially of such as be of the housholde of faithe: euen so are we idetted to God, to bestowe all those gyftes, be they spiritual or corporal, wherewith God hath blessed vs to the self same end, stryuing agaynst all impediments, helping, defending, comforting,

*withstand
the euil, ad
supports
the Godly*

Gen. 1.

1. Cor. 10.

Gal. 6.

*Our dutis
to God.*

*Defend, helpe, con-
ferte, and
deliver the
godly opp-
ressed, and
delester
your owne
soules.*

Exod 23.

and delivering to the vttermoste of our power all such as we are assured do feare God, and stande in nede of our ayde and supporte. Otherwise we shewe our selues to haue more compassion vpon brute beastes, as our neighbours oxe, as se, or shepe, which Gods Lawe dothe charge vs to helpe, saue, or drawe forthe of the diche, althoghe it were the beaste of our enemie.

*Shall we
helpe our
neighbours
beast and
not him
selfe?*

Are we then bound to do this to unreasonable and brute beastes, yea to any thing belonging to our neighbour, and shall we be afrayde to do the like to him self, what tyme he is in necessitie? Yf his shepe or other of his cattel were readie to be devoured in our presence of wolves, or suche wilde beastes: are we not bounde as wel in conscience as by the Lawe of God, to drive the wilde beaste awaye and saue his cattel, who can deny this to be our duetie? Can we be excused then in suffringe the soules and bodies of the children of God our brethern, to be mostifullie destroyed of Gods enemies, by false doctrine and cruel murthering, and put not to our handes and power to deliver them?

them?

The verie Gentils with out God
were taught so muche of nature, that to
do wronge to a nother is not onely ini-
urie, but also they condemne him as
an iniurious persone, which can , and
will not withstande wrōge done to a no-
ther. Wo be to thee thé(ō miserable En-
glande) amonge other nations and peo-
ples, which hast a longe tyme delited in ^{Wō be to Eng.}
iniustice and cruel oppression. Wo be ^{glōud and}
vnto you moste vngodlye and careles ^{her vngod-}
counsellers. Wo be to you Rulers and ^{ly Magi-}
Magistrats, from the hieste to the lowe-
ste: for that you ruling with out the fea-
re of God, see your owne fleshe ad blou ^{The wol-}
de , the very labes of God dayly to fall ^{wō be pa-}
by flockes , not in to the dicke or pit, ^{pits.}
but in to the vnsaciablie mouthes of the
wolueshe papistes: not onely to be hurte
and iniuried , but cruelly to be deuou-
red both bodie and goodes , and their
poore wiues, children, and families de-
stroyed, ad go a begginge. And yet nei-
ther the sorouful sobbes, ad continual tea-
res of the lamētable mothers, nor the piti-
ful crye of the spoyled infātes, nor the ex-
treame necessitie of their dispersed ser-

*Not to wi-
thstande
smell the
verie Gen-
tills condē-
ned as ini-
urie.*

*Wo be to Eng.
glōud and
her vngod-
ly Magi-
strates.*

*your horri-
ble plagues
are as hāde
of grāmīd
nes.*

*Ye have
your hono-
urs to defē-
de and hel-
pe the go-
dly,yea ad-
all others
from appre-
sion and in-
jurie.*

uāts, besides the shamefull betrayinge
ād subuertiō of the whole Realme day-
lie approchinge , can once moue your
harde ād stonic harte with pitie to de-
fende their cause, and delyuer them frō
tyranny : beinge promoted to your ho-
nours and offices to that end. Can you,
escape the condemnation of the Lawe,
whiche prefer the preseruation of your

Esaï.1.

*The Gentyl-
es shall
condemne
you in the
workes of
the Lawe.*

Rom.2.

beastes and cattell to the pretious lyues
of your owne brethern , the Image of
the liunge Lorde , whom you are bo-
unde to loue as your selues ? Shall not
the Gentyls,whiche lyue besides the La-
we , stand in iudgment agaynst you
whiche profess the Lawe , when they
are more prest to defende their peo-
ple from iniurie , then you yours ?
Your owne offices , auctoritie , and po-
wer,shall in that daye put you to silen-
ce, and confounde you.

Luk.10.

Was there euer the like contempt
of Gods worde in Capernaum? The like
idolatrie amonge the heathen? Or like
tyranny and cruell murthering at Ieru-
salem? And yet to Capernaum Christ
hathe threatened that it shall be easier
for Tyre and Sidon in the last day,then
for

for it. The Gentiles he commanded to Numb. 33.
be destroyed as his extreme enemies. Exod. 23.
And as for Ierusalem that worthie Ci-
tie of the Lorde, escaped not his seue-
re iudgement: not leauinge one stome
vpon a nother, as oure Sauiour him self
afore prophecied, ad as their miserable
state and dispertion this daye doth te-
stifie. Will God then spare Englande a-
lone, and punishe all other nations for
Iesse impietie? Mat. 24.
Englande
shall not
escape.

Can he of his iustice spare you coun-
sellers, you Nobles and inferior offi-
cers: Whiche spare not to spoyle, op-
presse, accuse, condemne, and murther
the people of God, to deface his glory,
and to distroye the whole Englishe Na-
tio from the earthe, so moche as in you
lieth?

Repent, repent you miserable me:
for your synnes be at the highest, your
cupp of iniquitie is full, and the houre
of your heuy visitation is come: when
it will be to late for you to flee from
the great wrath of Gods indignation, Repent
shortly: for
Goddess hea
thy wrath
is at hande
whiche shortlye is like to be powred Esa. 19.
vpon you. Then shall you well perceau-
te that there is no saluation but vnder

*The cause
of all thy se-
miferies.*

*Write this
upon your
dore postes
All in your
wel leck-
ed chubbers.
For it will
surely come
if ye repe-
tē.*

Gods protection , no comforde with our
Chriffe, no obedience agaynst God, no
power that can dispence with the char-
ge of the Almighty and his comman-
demtēs : especiallie when all your co-
unsels agaynst him and his poore ser-
vants shall fall vpon your owne hea-
des: your wisedome turned to follie,
your noblenesse to vilenesse , your rule
and dominion taken from you, and you
made flaues to others : your fayre how-
ses and gorgeous buildinges destroyed,
your great possesſions geuen to your e-
nemis, your wiues to be rauished, your
mayds deflowered, and children murthe-
red without mercy, your pride and hie
lokes abated, your welthe turned to mi-
serie ; your delicate faare and costlie a-
parell to extreame hunger and begge-
rye, your ioye and paſtance to weepin-
ge and continuall sorrowe , and in the
end shamefull deathe as you haue de-
ſerued. And why? Bycause you haue cho-
ſen to obeye man rather then C. , and
ſought rather to mayntayne y. . owne
pride and dignitie , then his honor and
glory.

And

And therfore beholde ô proude man, *Lxx. 50.*
 I am come to thee (saithe the Lorde of
 hostes) becauise thy daye is come , and
 the tyme when i will visite thee. For the
 proude shall fall and be distroyed, and
 there shall be noman to lift him vp . I
 will kindle a fire in his Cities, that shall
 consume all thinges aboute them ,
 &c.

And iustly maye the Lorde do all this
 to you , seinge he gaue you not this di-
 gnitie, makinge you Couellers, Noble
 men, Rulers, Justices, Mayers, Shireffs,
 Bayliffs, Counstables, or Gaylers to ex-
 alt your selues agaynst his Maiestie,
 and to fight agaynst Christe and his *The end of
all offens*
 members: but to humble your selues in
 his presence, to promote his glorie, and
 to defende all those whom he commit-
 ted to your charge. How commeth it
 then to passe, that ye haue thus betray-
 de him and his people, in banishinge his
 truthe to receaue falschod , and haue
 changed Religion in to superstition,
 true honoringe of God , in to blasphem-
 ous idolatrie , and now (to fini-
 sh your procedinges) are readye to

96 HOW TO OBEY

The spa- to sell your subiects for slauess to the
niards are prowde Spaniards, a people with out
godles God.

*Mariis
vnlawful
gouverne-
ment.*

I.b.34.

*God forbid
deth wo-
men to rai-
gne, and
nature ab-
borreth the
same.*

That wicked woman , whom you
 vntruely make your Quene,hath (saye
 ye) so comanded.O vayne & miserable
 men.To what vilenesse are you broght,
 and yet as men blynd,see not? Because
 you would not haue God to raigne o-
 uer you, and his worde to be a light vnto
 your foostepps , beholde , he hath
 not geuen an hypocrite onely to raigne
 ouer you(as he promised)but an Idola-
 tressle also : not a man accordinge to his
 appoyntment, but a woman, whiche his
 Lawe forbiddeth , and nature abhor-
 reth : whose reigne was never counted
 lawfull by the worde of God , but an
 expresse signe of Gods wrathe , and no-
 table plague for the synnes of the peo-
 ple . As was the rayne of cruell Ies-
 abel , and vngodlie Athalia, especiall in-
 strumentes of Satan , and whippes to his
 people of Israel.

This you see not , blynded with i-
 gnorance : yea , whiche is more shame,
 where as the worde of God freethe you
 from the obedience of anie Prince , be
 he

OR DISOBEY. 97

he neuer so mightie , wise, or politike,
commanding anye thinge whiche God
forbiddeth, and herein geuethe you au-
toritie to withstand the same , as you
haue harde : Yet are you willingly be-
come as it were , bondemen to the lu-
stes of a most impotent and vnbryddled
woman : a woman begotten in adultrie
a bastard by birthe , contrarie to the *Reade*
worde of God ad your owne lawes. And *Hilles C.*
therfore cōdemned as a bastarde by the *onicle in*
iudgement of all Vniuersities in Englā-
de, France, and Italie: as well of the Ci-
uilians, as Diuines. For now are we free-
de from that Ieweshe yoke to rayse vp
seede to our brethern departing with-
out issue, by the comyng of our Sauiour
Iesus Christe, who hathe destroyed the
walle and distāce betwixt the Iewes and
Gentiles, and hathe no more respecte to
anie Tribes (for conseruation wherof
this was permitted) but all are made o-
ne in him with out distinction, which ac-
knowledge him vnfaynedlie to be the
Sonne of God and Sauiour of the worl-
de . For in Christe Iesus there is nether
Iewe nor Gentile , Grecian or Barba-
rous, bonde nor free, &c . And therfore

g.

*Maria a ba
stard.*

Hilles C.

the 24. of

the reigns

Henry 3.

Oxford.

Cambrige.

Orliane.

Paris.

Angiers.

Burgos.

Bononia.

Padua.

Theologa.

Leu. 10

Deu. 19

Eph. 2.

Gala. 3.

58 HOW TO OBEY

it muste nedes followe, that kinge Henrie the eight , in maryng with his brothers wife, did vtterly contemne the free grace of our Sauiour Iesus Christe, which longe before had deliuered vs from the seruitude of that lawe : and also committed adulterous incest contrary to the worde of God , when he begate this vngodlie serpent Marie, the chief instrument of all this present miserie in Englannde.

*kinge
Henry cō-
mitted in
cest in be-
gattinge
Marie.*

Dos. 13.

And if any would saie, it was of a zeale to fulfyll the lawe which then was abrogated , he must confess also that the kinge did not marie of carnall luste, but to rayse vp seede to his brother: when the contrarie is well knowne to all men. Let no man therfore be offended, that I call her by her propre name, a bastarde, and vnlawfully begotton: seing the worde of God, which cānot lye, dothe geue witnesse vpon my parte. And moreouer, that suche as are bastardes shulde be depriued of all honor : in so muche as by the Lawe of Moyses they were prohibited to haue entrance in to the Cōgregatiō or assembly of the Lor de to the tenth generation. Consider the your vngodlie proceedinges in defraw-

ding your cōtrie of a lawfull kinge: and preferringe a bastarde to the lawful be-
gotten dawghter , and exaltinge her
whiche is, and will be a comon plague ad
euersion of altogether : for as muche as
she is a traytor to God, & promisbreaker *The Gof-
to her dearest frindes, who helpinge her
to their power to her vnlawfull rei-
gne, were promised to inioye that reli-
gion which was preached vnder kinge
Edward: which notwithstanding in a
shorte space after , she moste falsely o-
uerthrewe and abolished . So that now
both by Gods Lawes and mas, she ought
to be punished with death, as an opē ido-
latres in the sight of God, ad a cruel mur-
therer of his Saits before me, admerciles
traytorelle to her owne natiuē courrie.*

For Gods worde she abhorreth, Anti-
christe hathe she restored, her fathers La-
wes contemned, her promesse broke, and
her brother Godly kinge Edwarde as an
heretique condemned . not thinkinge it
ynough to expresse her tyranny vpon *M. Buss
Paulus
Phagrus,
manistris
Martyr,*
thē that lived, except she shewed cruel-
tie, or rather a raging madnesse on the
bodies of Gods seruāts lōge before bu-
ried, drawig the forth of their graues to *Cra*

100 HOW TO OBEY

burne the as heretikes. And in fine vtterly abhorring the Englishe nation , hath ioyned her self to adulterous Philip, the Spanishe kinge : to whome she hathe, *who is more blind than they that can and will not see?*
Here unto the lawes of the realme, the will uses: but thinking to reteyne your promises by flattery, do hastelie drawe Gods vengeance vpon your selues and others.

For do you thinke that Philip will be crowned kinge of Englande, and reteyne in honor Englishe counsellors ? Will he credite them with the gouernement of his estate , who haue betrayed their owne? Shall his nobilitie be Spaniardes, with out your landes and possessions? And shall they possesse your promotiōs and lyuinges, and your heads vpō your shulders ? Come they to make a spoyle of the whole Realme, and leaue you ad yours vntouched? Where is your great wisdome become? Your subtile counsels and

and policies, where of you bragge so
muche, to whome these thinges be hid,
that euerie childe espieth?

If Esai the Prophet had not forespo
ken these secret iudgments of God, in Eph. 3.
4:19.
blynding the eyes of the prowde con
temners, I coulde not cease to wonder
at your grosse ignorance, as now I confi
der with greife of harte, the misarie
which is like shortly to come vpon you
in full measure, for this calamitie, alrea
die powred vpon others, through your
procurements and studies. Which fe
refull iudgment of God loke never to
escape, except suddaynlie ye repant and
change your vngodlie purpose. If you
be at a couenant with deathe (as you
Eph. 3.
6:18.
thinke) you shall not auoyde it, if you
thinke to escape the comon destrucciō,
making dissimulation and lyes your
refuge, yet shall you be reuealed: for
the Lord him self will destroye all your
counsels, because they are not of him.

Yt is not your going to the Massē,
your praysing of the Pope, your flat
tring of your Quene, and shauen Pri
ests of Baal, that can defende you in

*that day: nether yet your licences whil-
Licences che some of you purchase of an infidel
 purchased to departe out of your countre, some
of infidels lyinge in idolatrous places, differing no
and lyng thinge from them in ther dissolute liui-
in idolat- nge, some passinge in to Italie to please
rous pla- their Quene, and to get an opinion of
ces, is the men that they approue her procedings,
sight godl rather coueting to haue the name of a
inough of blasphemouse pippite, then of Christe
carnall gof our Sauiour. Thikinge by suche vnlaw-
pelers. full meanes to worke miracles: but their
 Their de- guines at length will be confusion ,as
au prove now their frute whiche they haue
what they broght thence do witnesse: that is the
be. want of Gods feare and open dissimu-
 lation.

This is not the way (o vaine men) to
 winne Gods fauour, and to escape his
 fearfull iugmentes: but to increase
 his wrathe and hasten his vengeance, who
 will not be mocked, nether suffer his
 holiye Name lōge to be blasphemed. Co-
 sider with your selues, and returne to
 the right way , and walke in it while ye
 haue tyme, and I will shewe it vnto
 you,

Top

You haue synned moste greuouslie *The only
means to
escape mi-
serie.*
Psal. 103.

agaynst the Lorde: knowe your trans-
gressions, and with teares confessē thē,
euery man vnfynedlie vnto the Lor-
de, who is redie to mercie and flowe to
anger. You haue despised and abused
the worde of his dearely beloved Son-
ne Iesus Christ, the Author of saluatiō,
in the dayes of our Godlie kinge Ed-
warde(which is the cause why God hath
thus plaged vs with a tyrant)seke after
the worde agayne and receaue it with
all reuerence. By geuing auctoritie to
an idolatres woman ye haue banished
Christe and his Gospell, and in his pla-
ce restored Antichriste with all his infe-
tions, wherin your owne consciences
condemne you of euil. Then in takinge
agayne the same auctoritie from her,
you shall restore Christe and his worde
and do well. In obeyinge her, ye haue di-
sobeyed God. Then in disobeying her,
ye shall please God. Because you
haue geuen place to her and her coun-
sells, you are all become idolatrous
hypocryts, and also traytors to your
owne Countrie: then by resisting her

*Folows
wyf cou-
sel, lefft ye
and al
your land
perishe.*

felues damnation for their transgresſion:
and her wicked decrees, you must be
made true worshippers of God, and faith-
full Englishe men.

Other meās there are not, but to tur-
ne to God by repentaunce, to banishe fal-
ſehode by receauig the trueth, to ouer-
thowre Antichriste, and all kinde of i-
dolatry by honoring Christe and his
Gospell: to suppress tyranny by iusti-
ce: to withstande oppression and mur-
ther by defending the iuste and inno-
cent, and punishing the workers of ini-
quicie, of what estate or condicion so e-
uer they be, as after(God willing) shall
be proued at large. For as by this means
onely Gods honor must be restored, and
you escape his vengeance, to obeye the
that obeye God, and refiſte them that
refiſte his Maiestie, redriuge vnto all ac-
cordinge to his Lawes: cuenſo, when
they shulde vnderſtand that their ſub-
iectes be no more as it were brute bea-
ſtes with out ſefſe or iudgment: but that
they knowe wherein, and how farre they
owe obediēce, and would no more be led
by their deuiliſhe and vngodlie luſters,
as they haue bene and yet ate pre-
ſentlie.

*Restore
goddes ho-
nor and of-
cape gods
vengeance*

Then woulde their Princes and Rulers also geue them selues with all diligence, to studie and applie the same Lawe of God: then woulde they do nothinge them selues, nor commande others, where in they where not assured to please him. Then woulde they learne to obeye God, which now rebel a-gaynst him: and to folow the examples of the Godlie kings and Rulers, hauing the boke of the Lorde euer with them, neuer suffring it to departe from them. But as worthie Iosua, Iosias, and Iosaphat, to reade and studie in it day and night. Not to declyne from it them selues, nor yet to suffer their subiects therin to be ignorat, which is the onlie wi-sedome of God and conforte of all mens consciences. Then shulde the Rulers loue and preserue their subiectes. And the subiects likewise reverentlie obeye their superiours. To conclude, then shuld all be blessed of God, feared of their enimies, sure from all daugers, voyde of all idolatrie and false religio, and esteemed of all nations the wyllest and mightieste people vpon the earthe, as God promised to Israel, so longe as

*if they
knewe ri-
ghly how
to obey and
wherin,
the shulde
these thin-
gys here
mentionyd
comes to
passte.*

Deu. 17.

Deu. 4.

106 HOW TO OBEY
they shulde lyue.

CHAP. IX.

*Answers to the contrarie obiections of such as teache
all maner of obidience to Magistrats to be Lawfull,
taken forth of the New Testament.*

But for as muche as there is nothing so manifest and true, which is not either obscured vnterlie by contrary reasons of mans brayne, or ellis discredited by other places of Scripture wrōgfully vnderstāde and applyed by many: I haue here thought expedient before I proceade anie further, for the better establishing of the trueth, to answer and satisfie, so far as shal please God to geue vnto me, all suche reasons, auctorities, and Scriptures, as are aleadged to the contrarie: to the intent that we may not onlye see the trueth, and so be styrred to imbrace it, but also may espie the falsehod, ad learne to auoyde it.

And because amongst all other auctorities ad reasōs, there is none of greater force thē that which is wryten in the

Rom. 13. Epistle of S. Paul to the Romans: we will
The firste firste of all others begin with it. Let eu-
obiection . ric soule (saith he) submitt him self

to the auctoritie of the higher powers: for there is no power but of God, and the powers that be, are ordeyned of God. Who soever therfore resisteth power, resisteth the ordinance of God: and they that resist, shal receave vnto them selues damnation. Here(say they) is a general doctrine affirmed by the Apostle, that euery man (none excepted) must be subiecte to superiour powers: and if euery man muste be subiect, none ought to disobey.

Besides this, beholde the Apostle doth not barely affirme this propositiō, sayig: Euery person(for that he mea nethe by euery soule) must be subiecte to the Magistrates and Rulers, of what condition so euer he be, but proueth the same with a moste sure argument gathered of the ordinance of God: because there is no power but of God. And therfore to resiste powers, is to resiste God him self, whose ordinance it is. And not contented with one reason, he confirmeth the same with a nother depending of Gods punishments, which he hath appoynted for all them that resiste, which is, to receave to them selues damnation for their transgreſſiō;

so that they cōclude, that it is not onely Paules auctoritie that maketh all men subiecte to their superiours (which notwithstanding were sufficient, being the Apostle of Christē) but also the same is by good and stronge reasons confirmed.

Answer In answering to this obiection, I will not longe holde you in redring the cause, which as we may probably gether

The cause mould the Apostle to write this to the
wherfore Romains cōcerning obedience to their
the Apostle superiours: but in few wordes touche so
was mo-
ned thus
to wryte. muche as seemeth necessarie. It may a-
peare very credible (which some God-
lie and learned do wryte) that amōgest
the Romayns, after they had receaued
the Gospel, there were many vnder that
name, which woulde be deliuered from
all subiection: thinking the office of
Magistrates nomore necessarie to them
that professed Christē: as do this day

Anabap- the Anabaptists and Libertins. Others,
sists. who had bene once freed from tribute
Libertins and custome paying, to strange Magi-
strates, woulde therat take an occasion
by preaching of the Gospell to paye no
more tribute to their superiours. Such
di-

were diuers of the Iewes, who coulde it ^{Demyans of} for abōdage. And that kide of secte was ^{tribute} raysed vp euē in Christes dayes, as appeareth whē the Phariseis sent their discipiles with Herodes seruātes to knōwe his iudgment, whither it were lawful for them to paye tribute to Cæsar or no. Mat. 17.
 And in the Actes , Gamaliel maketh mention of one Iudas Galilæus, which ^{Act. 5.} was autor of that secte, and moued muc̄e trouble amōgest the people, sayng: It was not lawful to paye tribute . By these and suche like opinions, the Apostle (perceauing the office of Magistrates to come in to contempte , and men to esteme it not lawful, which God him self ordeyned in defence of his religion and Ciuite policie (was moued to wryte as is before mencioned. exhorting all men to esteme the office of Magistrates as Gods ordinance , and to obeye them whom God had appoynted Rulers ouer them.

Then as the Apostle wrytesh we confesse , and so muc̄e as he speaketh we graūte , that is, that all men are bownd to obey such Magistrates, whome God at̄he ordeyned ouer vs lawfully ac-

cording to his worde , which rule in his feare according to their office , as God hathe appoynted . For thogh the Apostole saith : There is no power but of God: y et doth he not here meane anie other-powers, but such as are orderly and lawfullie institute of God . Ether els shulde he approue all tyranny and oppression , which cometh to anie common welth by means of wicked and vngodlie Rulers , which are to be called rightlie disforders , and subuersions in comon welthes , and not Gods ordinaunce . For he neuer ordeyned anie lawes to approue , but to reprove and punishe tyrantes , idolaters , papistes and oppressors . Then when they are suche, they are not Gods ordinaunce . And in disobeying and resisting such , we do not resiste Gods ordinaunce , but Satā , and our synne , which is the cause of such . Or els , if we shall so conclude with the wordes of the A^ppostle , that all powers what so ever they be must be obeyed and not resisted , then must we confesse also , that Satan and all his infernall powers are to be obeyed . Why ? because they are powers

*we may
resiste ty
rantes and
yet not Go
des ordi
nance.*

*By the pa
pistes ga
thering, Sa
tan ought
not to be
resisted.*

powers and haue their powers also of God, which cannot touche man any farther then God permitteth. But S. Iames geuethe vs, contrarie commandement, saing: Resist the deuel and he will flee awaye from you.

And that the Apostle Paule dothe so restrayne his wordes to all lawfull powers, we nede not to seke far of.

For in the self same Chap. after he dothe expounde his mynde: that is, what powers and Magistrates he meaneth: Such(s)aih he as if thou doest well, thou nedest not to feare, but if thou doest eucl. And agayne wilt thou be out of feare of the power? Do wel then: and so shalt thou be praysed of the same. For he is the minister of God for thy welthe. But if thou doest euill,feare: for he beareth not the sworde for nocht: for he is the minister of God, to take vengeance of them that do euill &c. Whereby we may playnly vnderstáde, that althoghe, he saith, There is no power but of God: yet he meaneth suche power as is his ordinace and lawfull: whose office stádeth in these two poyntes, to defed the good, and to punishe the euel: not to be feared

*The profit
of this
writ.*

III. HOW TO OBEY

for wel doing, but for euil, to whom the sworde is geuen for that purpose. And so such, with the Apostle we graut also, that euery persone must be subiecte ad obedient: for they are Gods ordinaunce. And to disobey or resiste such, is to disobey and resiste God him self. And therfore do deserue iustlie to receave Gods punishment, which, as the Apostle threatneth, is damnation. And this makethe nothing agaynst our former sentence, but rather confirmeth the same: approuing no obedience but that whiche is lawful, that is to say, according to Gods appoynment and ordinance, as doth more euidently appere in his wordes folowing: partly in that he demaundeth obedience to such for conscience sake, and not for feare of vengeance onely. As thogh he would saye: so farre is it from reason and Gods worde that any man shulde disobey or contemne the Magistrates, ordeyned by God to punishe vice and mantayne vertue, that he nedeth no other to reproue him of euil in so doing, then his owne propre cōscience, which will(iustly examined) teache him how Gods ordinance ought to be

*The papists
argument
is fully
answered*

to be reverenced, especially seruing to the preseruation of the people, in suppreſſing wickednesſe, and promoting Godlynesſe.

For that cause he willeth after to paye their tribute, not to every man that will demande (for vnlawful demandes may be lawfully denied) but to whome tribute belongeth, custome to whom custome, feare to whom feare, and honour to whom honour is due.

Obedience then he requireth of all
mē, tribute also, custome, feare, and ho
nor: but vnder this condition of iustice
and æquitie, to render these dueties to
them that haue iuste title thereto. And
who are they, but (as I sayed before)
such as God hath appoynted to rule o
uer vs in his feare, for our profit, and pre
seruation of the comon welthe?

To this also dothe the sayng of S. Pe
ter wel agree, thoghe it be broght in of
the other partie to prove the contrary:
Submit your selues to every ordinaunce
of mā for the Lordes sake: whither it be
to kige as to the chif, or vnto Rulers as
vnto them that are sent of him, for the
punishment of evl doers, and the pray
b.

se of thē that do well . Beholde how Peter here nether dissenteth from him self in his answere before to the Cōcile, nor here disagreeth from Paule, willig obedience to kinges and inferior Rulers: not to all, but to such as are appoynted to punishe euill doers , and prayse the contrary : and to disobeiy such , muste nedes be condemned for wicked and vngodlie rebelliō . For suche there were as maye playnly appere by . S . Peters wordes folowing, whiche vnder the prentice of libertie woulde couer and cloke their malice . And this the Apostle forbiddeth in all maner of subiectes , and iustlye.

*The thynde
obiection
and answ-
ere.*

answe

But you will saye, the wordes of Peter folowing concerning the obedience of seruantes to Maisters, dothe charge vs farther then with godlie Rulers , and such as rule according to their office . For to seruantes he writeth on this wiſe . Seruantes obeye your Maisters with all feare , not onely if they be good and curteous, but also thogh they be frowarde: for so the greke worde dothe ſignifie, a cōbreus, frowarde, or a persone harde to please and ſelfe willy . Wheroſt they

OR DISOBEY. 115

they will conclude, that Peter commandeth obedience to all kinde of persones, good and bad: what so euer they comande must be done. and why? because he so chargeth seruants to obey their maisters.

Neuertheles this is to be obserued in reading the wordes of Peter (as also in all the holy Scriptures) that we must so take them as they agree with him self, and not agaynst him. For the Spirit of God changeth not his meaning: but what he saith once, he saythe for euer. Saint Peter here seemeth to preuent the obiection which seruantes (desierous of libertie) might haue obiectet, being willed to obey their Maisters: as thoghe he would saye: I am not ignorant that there are many Maisters troublesome, frowarde, and importune ouer you: which are not so gentle and curteous towardes you as becomethe them: well: that is their faut and infirmitie, which you must for Christes sake, whom you profess, patiently sustayne and beare. For thogh your Maisters be roughe or frowarde (he saith not wicked and yngodly) that is no

Answer.

*Of what
manner of
maisters
Peter spea-
keth.*

116 HOW TO OBEY
causewhy ye shuld not faithfully serue
them for the tyme of your seruitude, so
longe as they will nothing of you, but
that which is good and godlie.

Then the mynde of S.Peter is that the
shreudnesse or frowardnes of Maisters, is
no lawful or iust occasion why the ser-
uantes shulde be disobediet. And as this
is the verie meaning of the Apostle in
that place: so is it not like that he would
write contrarie to him self, when he
sayed: God ought rather to be obeyed
then man. Nether can he be iudged con-

A.3.4.

*The true
knot of
obedience*

Ephe. 6.

trary to the Apostle Paul, who bindeth
vp all lawful obediēce whith this knot,
In the Lorde: speaking vnto childrē, ad
exhortyng thē to obeye their fathers &
mothers. But how? In the Lorde saith he.
And why? For that is iust. Then if Paule
charge not children with further obe-
dience to their parentes, then in the
Lorde, to whom principallie they are
by Gods commandement and nature
bounde, will Peter bynde seruantes to
their Maisters anie further thē in the Lor-
de? And if it be iuste obedience onlie whi-
ch is in the Lorde: can ther be any lawful
obediēce agaynst him, either of childrē
towardes

towardeſ ther parētes, ſeruātes towardeſ their Maifters, or ſubieſtis towardeſ their Rulers or Magiſtrates? No, God is the firſt and principal Father, Maiftter ad Lorde, to whō firſte obediſce muſte be geuen as he doth demāde: and to others in him, and for him onely, as we were taught at the beginning.

And that S. Peter had onely reſpeſte to the rough condicions of Maifters, and not to their vnlawful commandement agaynt God and their conſcience (which they are bownde to do for no mans pleasure) the wordes do playnelie witneſſe. For this is thākes worthye (ſai- the he) if a man for conſcience towardeſ God indure grief, ſuffring wrongfully. For what prayſe is it, if when ye be buſeted for your faults, ye take it patient- ly? &c. Then ye ſee the meanyng of S. Peter is not to make vs ſubieſte to anie euill or vngodlie commādemen- tes, but to perſuade all ſeruantes not to caſt of their duetie, during the tyme of their ſeruitude, notwithstanding they be roughlie dealt with all of their Maiſters, which thing is not ſpoken here of S. Peter to incourage or mayntayne maifters,

*God is
our chief
Faſher,
Lorde and
maiftter.*

frowarde Masters in their fowardnes, nor yet to forbide the seruantes which feare God to scke after lawful remedie at the hādes of superior powers, who for that cause are ordeyned to see iustice ad ministred to all sortes of mē , as well to seruantes as others: but that they shulde not thike the sharpnesse of their Maisters to be a cause sufficiēt to free them from doing their duetie vpō the oþer parte.

In like case may we conclude of Princes ad Magistrats, thogh they be rough and frowarde : yea, thoghe before God they are wicked , vngodlie , and reprobate persons (as was Saule) yet so longe as their wikednesse brasteth not out manifestly agaynst God, ad his Lawes, but outwardly will see them obserued and kept of others, punishing the transgref-sors, and defending the innocent: so lon ge are we bounde to render vnto such, obedience , as to euill and roughe Mai-sters: because we may not take Gods of-fice in hande to iudge of the harte any farther then their outwarde deedes do geue manifest testimony . Otherwise , if without feare they transgresse Gods Lawes them selues and comande others to dō the like , then haue they lost that

*Seruantes
oppresſed
may ſelice
Lawfull
remedy a
gainſt their
maifters.*

*How far
wicked
Princes
may be
obeyed.*

honor and obedience which otherwise their subiectes did owe vnto them : and ought no more to be taken for Magistrates: but punished as priuate trāsgressors, as after I haue promised to proue.

Here vnto they adde the saying of our Sauiour Iesus Christe to Peter, whi-
ch had him put vp his sworde , after he
had strickē the seruat of the high Priest,
and cut of his eare: not mynding by the
sworde to make resistance . Wherevpon
they gather that althogh it be lawful in
doctrine and preaching for the seruants
of God to withstand and reprove the eni-
mies, as Christ him self and his Apostles
did: yet it is not permitted to do the sa-
me by anie outwarde or bodeley for-
ce. For the as Christ answered, he might
haue obtayend of his Father 12. Legions
of Angels for his defence.

To this we shall sone answere, if we *Answe-*
consider who spake this , to whom, and
for what cause it was spokē. Which cir-
cumstances well waied , geue a great
light to all like facts and sayinges. First
we must diligently consider the office
of our Sauiour Iesus Christe , which
as it was in all poyntes spirituall, aswell
h. iii.

*The fourth
obiection.
Mat. 16.
Ioh. 18.*

110 HOW TO OBEY

concerning his kingdome which he him self affirmeth not to be of this worlde, as his Priesthood and Prophecie: even so for his owne parte, coulde he vse no temporal force or power for the accom plishment of the same, because he deuicth that he either came to raigne in this worlde, or ells to be a iudge therin: as he answered the man , which would haue had him to comande his brother to deuide the landes bewixt them , sayng: Man , who made me a iudge or deuider ouer you? And being demanded to geue iudgment agaynst the woman taken in adultrie, he woulde not take that office vpon him , but sayd vnto the woman, when her accusers were gone: Nether do I condemne thee: go thy waye, and syn ne no more.

*why
Christ v-
sed not the
d. f.ice of
the tempo-
ral powr.*

Thus as concerning Christes owne persone, who had all thinges and powers both in heauen and in earth at his commandement, it is evident that he woulde vse no temporal power agaynst his enimies : for that he was not therewith charged. Which exâple taketh not waye the office or duetie of such as are char ged

OR DISOBEDIENCE. 118

ged with the temporall sworde, to vse it
in defensē chichlye of Gods glorye, and
the preseruation of those that are vnu-
der them.

Secondly why he forbad Peter also, ^{Why Pe-}
and in him all the restē of the Apostles, ^{ter was}
we can not be ignorant. For who kno-^{forbydes}
weth not that the Apostles were wit-^{the}
nesses of Iesus Christe chosen for the of-^{swords.}
the worlde (as S. John saith) not to de-
fende their Maister by the temporall
sworde (for that were to usurpe vpon a
nother mans office, not apperteyninge
to th̄ m) to whom onelie the spirituall
sworde was comitted, to fight manful-
lie with it agaynst the worlde, Satan ^{Ephes. 4.}
and all spirituall powers. For as the A-
postle saith: Thoghē we walke compas-
sed with the fleshe, yet do we not warre ^{1 Cor. 10.}
fleshlie. For the weapōs of our warfare
are not carnall things, but stronge by
the power of God to cast downe holdes:
wherwith we ouerthrowe imaginatiōs
of euery high thinge that is exalted a-
gaynst the knowlege of God, and brin-
ge in to captiuitie every thought to the
obediēcē of Christe. Wherfore, seig the
office of the Apostles also is spirituall,

112. HOW TO OBEY

as their Maisters was: and had onely spirituall weapons to vse in the defence of the Gospele, wherof they were ministers: *The absur* it is not good reason to conclude their *date of this* purpose, that Magistrates and other in *reaso.* ferior officers, ought not to vse the temporall sworde in defense of religion: because Christe woulde not suffer Peter to fight with the temporall sworde. But rather as Christe requireth of Peter and of all the rest, the faithfull vse of the spirituall sworde, where with they were charged, or ells they shulde be subiecte to malediction and iudgmēt: For wo be

1. Cor. 9. to me (saith Paule) if I preache not: e-
uen so may not they escape iudgment ad
achers are the curse of God, which vse not the tem-
charged to porall sworde committed vnto them with
vse the spi- all indeuour in the defence of Gods
ritual glorie and his Church, wherwith eue-
sworde, so ry man is charged, according to his vo-
are the cation and power, none except.
Magistrats

bonds to To be shorte, if our Saviour Christ shul-
set forthe de, as he might by his power, haue with-
Gods glorie stand the Lewes that came to apprehend
poral sw- him and put him to death, how shuld he
erde. haue dronken of that cup which his Fa-
ther had geuen him? That is, how shul-
do

de he by his deathe and passion haue
redemed vs, for which caufe he came in Rom. 5.
to the worlde : not to haue his liffe take *Ihes. 10.*
from him agaynst his will, but willin-
gle to lay it downe for all.

Then we see that there is nothing in
this saying of Christ to Peter, which
can condicne lawfull resisting of vngodly
Rulers in their vngodly com-
mandementes. For though it was profit-
able to all men that Christ without a-
ny resistance shulde be crucified, being
the sacrifice appoynted of God the Fa-
ther to saluation : yet is it not therfore
lawfull for the inferior officers, or per-
mitted to the subiectes, to suffre the
blasphemie and oppresion of their su-
periors to ouerflow their whole coun-
trie and nation, when both power and
means is geuen vnto them lawfully to
withstand it, and they by their profes-
sion and office are no leſſe bounde to
put it in execution.

CHAP. X.

*Obiections out of the old Testament, and Answers
to the same.*

His muche being spokē to satisfie such obiectiōns as are comonlye alledged forthe of the New Testament: let vs see also what may be sayed agaynt vs in the old , and after what sorte they may be truely answered. Ieremie they alleadge in his letter sent from Ierusalem to the captaynes in Babylon, to the Priests and Prophetts, and to all the people of Israell that then were in Babylon, counselling them how to behaue them selues , and to escape danger . The effect wherof was this: not to rebell , that they might escape, but to remayne still and abide the appoynted tyme of the Lorde : yea, to seke the peace of the Citie wherinto God had broght them, and to praye to God for it . For (saith he) with the peacc of that Citie, shall your peace be also.

Berach. 1. And the like is wryten in Baruch the Prophet tending to the same end , that they shulde pray for the longe liffe of Nabuchadnezer ad Balthazer his sone, that vnder their shaddow(that is protection) they might lyue and serue them a longe

*The firste
obiection
answering.
L. 9.*

a longe tyme. Wheerin(saye they) two things are to be noted agaynst our opinion. The firsle, that he forbiddeth them to rebell, and exhorteth them paciently to abide the tyme appoynted of their delyuerance. The seconde, that they are bownd to pray for their enemies, and welthe of their Cities, and therin also are bounde to obey them.

Answer.

This Epistle or letter of Ieremie sent to the Iewes at Babylon then captiues, we maye not deny to be his : thoghe of the Prophecie of Baruch some do doute, and este me it not as Canonicall. Neuertheles because they tend bothe to one effecte in this matter, we will admitte bothe. Firsle, granting that their counselle to quietnes and to abstayne frō rebellion was good and necessary : because it proceeded from the Spirite of God and of knowledge, which spake or wrote nothing that God had not reueled vnto them: and wherof they also shuld not admonishe others, to the intent they might geue no credit to false Prophetes, which woulde stirre them vp to sedition, persuading them that they shulde not longe continewe in Baby-

*The cause
why Iere-
miae and
Baruch
wrote this*

126 HOW TO OBEY

Ion, when as the Lorde had other wife appoynted. Wherof when God assured them by his Prophet, it must nedes be counted extreme madnesse and rebellion agaynst God, if they shulde haue done the contrarie, As we reade of wicked Achab, who crediting the flatterig counelle of the false Prophetes, disobeyed God in contēning the trueth tolde hi by Micheas: but to his owne destrucciō.

*1.kinges
22.*

*The state
of the que-
stion.*

Therfore this matter is sone awsered, where we haue the secrete counelle of God reueled vnto vs, admonishing vs to abide in any place, adnot to departe til he call vs: we are more then rebells to do the contrarie, ad muste sustayne the daunger worthysye. But this is not our questiō, whether we ought to remayne in any place so longe as God hath comāded vs: but whither we ought to do euill at the commandement of Prince or power, wheresoever we be, or in what estate, be it neuer so miserable. For though Ieremie couelled the with pacience to remayne in Babylon, yet nether he, nor Baruch would permit the to followe the exaple of the Gētills there, in idolatrie or euell doīg: as the Epistle of Ieremie

mie sēt also to the Iewes captiues in Ba Babud. c.
bylō ad wrytten in the prophecie of Ba-
ruch, doth abundantlie witnesse. And as
the exāples of Daniel also, Sidrach, Misa-
ch, ad Abdenago do teache vs: which not
wihtāding their Captiuitie, woulde not
obey the kīges cōmandemēt to do euill.

Dani. 3.

Also in that they are willed to pray
for the good estate of the Citie wherin
they dwelled, that is Babylō, and for the
lōge lisse of Nabuchadnezer ad his sōne
the cause is also alleadged, to the ītēt that
the peace of that Citie shuld also be the-
ir peace: ad for that Nabuchadnezer ad
his sōne shuld be their shadow ad prote-
ctiō, God so mouig their harteres. Which
causes are sufficient why the people of Nabuchad
God shulde be thākfull, that is, to wishe why the
Iewes were
re willed
to pray for
Nabuchad
nezer's lan-
well to the places and persons where, ad ge lise.
of whom they receaue any benefit, espe-
cially peace and protection, as was pro-
mised to the Iewes in Babylon.

But what is this to the purpose? The Ie-
wes were cōmāded of God by the Prophe-
tes especiallie to tarry in Babylō, where
thē for their synts they were captiues, be-
cause their owne Citie Jerusale, ad all th-
eir dōutrie was destroyed ad subiocte to

158 HOW TO OBEY

Nabuchadnezer and there remayned no other place where they might haue peace, but in Babylon and vnder his iurisdiction. Is this then a sufficient excuse for you that inioye your countrie and are charged with the defence therof, to suffer your selues willingly to be spoyled of Gods glory, and peace of your consciences, that is, true religion: and you for the same cause to be oppressed, remoued and murthered, to give place not onely to them that hate you, but to the greatest enemies of Christ, the papistes, and idolatrous Spaniards?

*Wherfore
the Iewes
shulde be
quiet in
Babylon.* The Iewes were willed to be quiete in Babylon, because that they and their brethren also dispersed shuld therby finde more fauour and comforte: shall you therfore forsake God and betraye your countrie to bringe the vengeance of God ad his horrible plagues vpō your selues and your brethren, wherof you haue alreadie felt some portion? The Iewes were willed to praye for Nabuchadnezer and his sonne, for that by them they shulde passe ouer a great part of their captiuitie with peace, and

be

be also by them defended from other enemies. Are you therfore excused, that permit your selues to be made a pray to Satan, Antichrist, and to all sortes of Gods enimies, at the commandement of an vngodlie woman ? Who seeketh but to consume the English nation, and in the end to cut your throtes that nowe are in auctoritie, whom she vseth as instruments, to bring her wicked purpos to passe.

Is your condition now all one with the Jewes? In dede brethren it is like to be muche worse, and that shortly without Gods vnspeakable mercy: but as yet their is some difference. They were captiues ad prisoners vnder their enimies, in a strange countrie, but you are yet in your owne countrie and howses (thogh moste vnnaturally you haue dryuen out many by tyranny). You haue yet your owne lawes amongst you, that is, the Lawe of God ad of your Realme, if you woulde vse them: by the which you haue had all peace ad quietnes. And in contemning these, ye see in to what case ye are broght, and in to what miserie, ready to fall. You may yet with Gods hel-

*The mis-
rule of
of England*

150 HOW TO OBEY

pe, and your endeuor promote his glory, vnderprop that Realme and comon welth, which by your falsehod is fallig into vtter ruine. The fall wherof, you, ad yours chiefly, which haue greatest charge, shall haue greateste cause to bewayle.

If your Iesabell, thoghe she be an vn-lawfull Gouernesse, and ought not by Godsword and your owne lawes to rule, would seke your peace and protectiō as did Nabuchadnezer to his captiues the Iewes: then might you haue some pretence to follow Jeremies counselle:

Nabuchadnezer is to be pr. fr. under your Iesabell is to idolatrie. who acknowledged the God of the Christians, and not compell you thereto. Nabuchadnezer was de- cree. Daniel. 3.

that is, to be quiete, and praye for her life, if he would confess the onelie God of the Christians, and not compell you to idolatrie: no more then did Nabuchadnezer, who acknowledged the God of the Iewes to be the true and euerlasting God, and gaue the same commādement throughout all his dominiōs, That what soever people or nation spake euill of the God of Israell shuld be rent in pieces, and his howse counted detestable.

I. f. b. l. w. r. f. l. s. t. p. i. b. M. a. o. n. i. d. G. o. i. t. h. a. s. c. a. u. l. e. t. o. d. a. s. h. e. d. a. s. i. d. r. a. c. h. M. i. s. a. c. h. a. d. A. b. d. e. n. a. g. o.

For (saith he) Ther is no other true Master ad God i that so coulde deliuer his seruātes, as he did Sidrach Misach ad Abdenago. But because her doīges tēd all to the like. contrarie, that is to blasphemē God, ad

also compell all others to do the like,
what cloke haue you here to permitte
this wickednesse?

To be shorte, if she at the burninge
of three hundredth Martyrs at the leste,
coulde haue bene satisfied ad vnfayne-
dly moued to confessē the true Christē
and Messias, and repented her former
rebellion in geuing contrarie comman-
dement to all her dominions, charging
the to receave agayne the true religion
and to expell all blasphemous idolatrie
of the pestilent papistes: and that none
shulde speake any euill agaynst Christē
and his Religiō (as did Nibuchadnezer
by the exāple of three persōs onely, whō
the fire by the power of God coulde not
touche) then were she more to be borne
with, and reverenced as a Ruler (if it we-
re lawfull for a woman to rule at all)
then were there also some probabilitie
in the reasons of the aduersaries of this
doctrīe. Otherwise as you now see, it ma-
keth nothing at all for their purpose.

A nother Argumēt is gathered of the
words written in the same Prophet Iere-
mie: speaking of the dominion which
God was purposed to geue vnto Nabu-
chadnezer kige of Babylō on this wise:

*The second
objection
out of Ie-
remie. 27.*

I haue made the earthe ad me (saith the Lorde) ad the beastes vpō the earthe in my streghth and stretched out hand, and it do I geue to him that pleafeth me. And therfore haue I geue all this lande in to the hands of Nabuchadnezer my seruant. And all natiōs and mightie kin ges shall serue him, and till the tyme of his lande do come, that is, till I visite him, and his countrie also. And it shall come to passe, that I will visite the na-
tion or kingdome which will not serue the kinge of Babell with fworde, fami-
ne, and pestilēce. Wherfore serue ye the
kinge of Babell and lyue. Beholde, saye
they, (who thinke it in no case lawfull
to withstande vngodlie Rulers) This wi-
cked kinge is cōstitute of God, and ma-
de his seruante. And moreouer those
that shulde withstand him, are cursed
and threatned with fword, famine, and
pestilence. And therfore to disobey lu-
che, muste nedes be vnlawfull.

Answer.
Jeremie. 5.
Wherfore
Tynantes
are called
Gods in-
strumenes.

Nabuchadnezer as it is wrytten in Je-
remie, is called the maul of the Lorde,
and his instrumēt of warre, by the which
he was determyned to beate doun all
Nations and kingdoms, punishing them
for

for their synnes and idolatrie. And therfore the Lorde calleth him his seruante, for that he had chose him to that office. Nether ought we to maruell that God will vse the labours of vngodlye persones, seeing all being his creatures are at his commandement, as is Satan with all his infernall spirites. Then God, hauing appoynted Nabuchadnezer to this office to be his tormentor, as well in skourginge and correcting his owne people, as in destroyinge his open enimies: it was requisite that God shuld minister vnto him sufficient power, for the accomplishment of his determinat counsele, which the Lorde did in such abundance, as no Nation was able to resist him, that shuld not perishe either with the sworde of Nabuchadnezer, or famine, either els in that the Lorde hi self would from heaven fight on his parte with the plague of pestilence.

And of this what thing els gather we, but firste the purpose of Ieremie: that was to drawe the Iewes frō their follie, which after they had once forsaken the Lorde by rebellion, did thinke also by their policie to escape Gods appoynted
i. iii.

*The mea-
ning of the
Prophet.*

punishmet. No no, woulde Ieremie say: it is to late, and ye are to weake to fight against the Lorde whose worke this is. When ye were Lordes within your selues, and had full libertie to honor your Lorde God, accordige to the Lawes whiche he gaue vnto you, and whereby ye were assured to lyue without feare of all natiōs, you wolde not. And therfore shal you serue a strāge kinge, strāge lawes, and a strāge nation til you be wel corrected ad humbled: till you haue felt by experiance what an inestimable cōfort it is to haue the liuinge Lorde to be your kinge ad gouernour. And therfor woulde Ierē say, Serue Nabuchadnezer.

Seinge thē this is the appoynted plague of God for disobeyinge him and his Lawes, to serue strange kinges, and to be captiues. you are hereby warned ad taught, ratherto turnewith all spedē to the liuinge Lorde, and to set vp his true religiō againe, that he may defend you: thē in proceedinge in your blasphemye for the cōmandement and feare of any creature, to halsten Gods wrath and iudgements. The Israelites because they woulde not receaue the oft admonitiōs of

of Gods Prophetes to feare the Lord, coulde not afterwarde escape his plagues, nor the feare of men: no more shal you (þ inhabiter of Englâde) without spee-
die repéntance escape the Spaynifhe pla-
gue of adouterous Philippe whom the
Lorde will make his sworde and maul to beate
downe your townes and Cities, ad
to deuoure the people therof. For seinge
you haue with the Israelit's forsakē the ^{Matt. 20.}
twete ad plesant yoke of God and Chri ^{ke is va-}
ste his Sonne: you shal indure the impor- ^{supporta-}
table yoke of this cruell and beastly na- ^{bly.}
tion.

But what, shall we obey then say you? Yes verely: but against your wills in captiuite and thraldom, as did the Israelites in Egypt and Babylon, to serue them with your bodyes and goodes. Seinge ye woulde departe with nothinge to serue our Maister and Sauour Christ, thinke you to escape this by obevinge your wicked Rulers? By what other means haue you fallen into the handes of your enemies, but by this kinde of obedience onely? Whiche as you haue harde suffici-
ently proued, is in Gods sight plaine dis-
obedience and rebellion . But you

*what obedi-
dience and
service Je-
remie re-
quirth.*

will say: Ieremiewilled the Iewes to serue Nabuchadnezer which was a wicked Prince, and then without the feare of God, and therfore are we bownd to serue our Quene, thoghe she be an yngodly idolatres? Ieremie speaketh but of bodey seruice, and such as subiectes owe to their superiours in Ciuile ordinances, and outwarde doinges, and not to defile their consciences in committing euill. For in luche thiges, both God and his Prophetes, and the examples of all the godly do forbid all obediēce. They were made subiectes to the kinge of Babylon to serue him with their bodies and goodes, as were his owne people: and also to paye tribute to him as did strangers, which he had likewise subdued. The which thing was for their punishment. And therfore of duetie they must patientlie beare them.

The in fewe wordes I answere, that althoghe it be moste lawfull with patience to beare the punishment of the Lorde for our synne, and not to repine or rebell agaynst it: yet is it our parte neverthelesse, and bownden duety, to defende and mayntayne the caule of God with

with all our might: and to withstand all manner of aduersaries , euen to the losse of our goods and liues: being euer assurēd of this promesse of our Sauiour and Maister , That he that loseth his liffe for his sake, shall finde it: and he that loseth father or mother , frindes or goodes in his cause, shall be rewarded an hundredth folde in this worlde, and in the worlde to come with liffe euerlasting.

Mat.19.

It is not then wisedome to repine at the rodde when it is layde vpon vs to beate vs , but to retурne backe to our mercifull Father with vnsayned repen-tance , calling for mercy before hande Godes pla-
 whiles he doth but menacevs . And ther-
gates righto
 fore the threatning or counselle of Ie-
menace vs to
 remie, is but an admonition for vs to o-
repentance
 beye God in true religion whan we ha-
and not to
 ue tyme: that therby we may escape the
hardes vs
 like plagues : ad no defēce at all for our
 vngodlie behauisour in yelding to the
 deuileſhe decrees of anie vngodly Ma-
 gistrates, what names or titles soever
 they beare . For this anſwere of the A-
 postles must euer more preuaile : God
 must be obeyed rather then man . And
 therē is no obedience in euil that can

138 H O W T O O B E Y
please the almighty.

Laste of all we haue to consider the
The thirde fainge and doinge of the worthie seruante
of God the kinge and Prophet Dauid,
who woulde not lift vph his hand agaist
the kinge Saule, notwithstanding he
sought to haue murthered Dauid, saige;
God forbid that I shoulde touche the
anoynted of the Lorde: and why? Because
he is the anoynted of the Lorde. If it be
not lawfull the to touche the kinge be-
cause he is the Lordes anoynted: it is li-
kewise vnlawfull to disobey or rebste,
for that he is the Lords anoynted.

*Answe*re To whiche I answe, that to consider
the bare wordes, it woulde seeme true as
they say: but wayige the cause, the mat-
The cause ter is easie to answere. The occasion wh-
y Da- erfore Saul, hated Dauid, was for that he
uid was knewe he should succeade him in his
hated of kingdome. As Saule him selfe doth con-
Saule. fesse in the same Chapter, saynge. I kn-
owe of a suertie that thou shalt reigne,
1. Sa. 24 and that the kingdom of Israell shal be
establisshed in thy hande. Swere to me
therfore by the Lorde, that thou wilte
not cut of my seed after me, nor destroye
my name frome my fathers howse. This
beingo

beinge thē Dauids owne priuate cause,
it was not lawfull for him in that case to
seke his owne reuengemēt: especially in
murtheringe violently his anoynted ki-
nge, and the anoynted of the Lordē. For
it is not written of Saule, that he was an
idolatrer, or constrainyd his people to
worshipe strange Godes, nor yet was a-
boute to sel thē to the enemies of God
the Philistines, against whom he foghte
manfully and many tymes. Nether that
he was an open oppressor and cōtemner
of the Lawes of God, as are this day all
the rulers in miserable England . And
therfore Dauid beinge but a priuate
man, coulde haue done no violence to
his kinge without Godes especial inspi-
ratio, except in reuēginge hispriuat cau-
se he had vsurped Gods office and fough<sup>Rulers es-
tablishing
Gods law
es are</sup>
to haue established him self in his king-
dome, not taryige the Lords appoīmet.

But where as the kinges or Ru-
lers are become altogether blasphemers
of God , and oppressors and murtherers<sup>subiect to
the punishe-
ment of the
Magistrats, but as private me: and to be
examined, accused, condemned and pu-
nished by the Lawe of God , wherunto</sup>

they are and ought to be subiect, and being conuictēd and punished by that Lawe, it is not mās, but Gods doing: who as he dothe appoynte such Magistrates ouer his people by his Lawe, so doth he condemne awel them as the people trāſ gressing agaynst the Lawe . For with God ther is no respecte of persones, as here after folowith more largely.

Thus we see that althoghe Dauid thought it not lawful in his priuate cause to touche Gods anoynted, yet are no people or nation therby cōstrayned ei-ther to obeye their anoynted in vnlaw-ful demandes, or els forbidden to with-stand the open transgression of Gods Lawes and mans . For in that case Saulcs seruauntes would not obeye him, com-mandinge them to murther Ahimelech and the rest of the Leuites ad Priestes: so that not to withstand such rages of Prin ces in tyme according as the Lawe re-quireth (which commandeth that the euill be taken forth from amōgest you) is to geue them the bridle to all kynde of mischiffe , to subuerte all Lawes of God and man, to let will rule for reason, and therby to inflame Gods wrathe agaynst

1.Sam. 22

Des. 17.

agaynst you, wholy, as your selues in Englande are this day an example to all natiōs and people that beare the Name of Christe.

These are the obiections for the moſte parte, or at the leaſt the chiefest, which are comonly alleadged agaynst this veritie moſte playne and euidentē: that is that there is no obedience to be allowed agaynst God, which is not in his ſight diſobedience. Also that it is lawfull for all men according to their vocation to reſiſte to the vttermoſt of their power all ſuch as are open enemies of God, and labour to make them ſlaves to Satan. These obiections as you playnly ſee, make nothing to the coſtrarie: but if they ſhall be depely conſidered, do rather ſtrongly conſirme the ſame. Therfore deare brethern, let no man feare to ſhewe him ſelf Gods ſeruante openly, and to forſake in tyme the shamefull bōdage of Satan, to call back the trueth of Gods worde agayne, wherby ye were once in freedome both of conſciēce and bodie: and vtterly to abolishe all vile papistrie the doctrine of deviſs, and onely cauſe of all your calamitie.

The obiections do cleare this doctrine and nothinge darkeſſ is.

both of bodie and soule.

C H A P. XI.

*It apperteyneth not onely to the Magistrates and al
oth r inferior officers to see that their Princes be
subject to Gods Lawes, butts the comon people
also: whereby the tyrannie of the Princes and re-
bellion of the subiects may be auoyded.*

O resiste euill and to
mayntayne goodnesse,
to honor God truely and
to expel idolatrie, every
man will confess to be a
good and godly acte, ad
cannot but highlie commende the wor-
kers therof, as men acceptable to God,
and worthie members of a comon wel-
the: but when men cosider the daungers
and displeasures, which commonly hap-
pen to such, then is ther great curtesie
made who first shall take the enterprise
in hand: and longe disputationes made
whither it be their duetie or no: and to
what sortes of men it doth belong, as
thogh any were exempted out of that
nomber which do professe the Name of
God. If the superior power be an idola-
ter or a cruel tyrant suppressing true
religion and murthering the Sainctes of
God

God (as Iesabel of England doth with all her rable of papistical Bishopps, and shauelinges) who is so ignorant of God, or destitute of all humanitie or natural iudgment, that wil not aknowledge such a one to be vnworthie the societie of the godly and honest: muche lesse to haue the auctoritie and rule ouer great nations and whole kingdoms?

And not with out cause. For bythe Ciuile Lawes, a foole or idiot borne, and so proued, shall lose his landes and inheritance wherunto he is borne, because he is not able to vse them a right: but especially ought in no case to be suffered to haue the regiment of a whole nation or kingdome. And it is moste certeyne that there is no such euil can come to any comon welth by fooles and idiots, as dothe by the rage and furie of vngodly Rulers, maynteyners of idolatrie and tyrrannie. For follie hath comonly ioyned with it simplicitie, voyde of malice and easie to be ordered: but idolatrie and tyrranie ressembleth more the nature of wilde beastes, cruelle beares, and ragig lyons, the cōdicion of mā. For simplicitie, they are replenished with craftines, for loue,

*The greate
enemis
offooles
more sole
nable them
of tyrrants.*

they shew malice: and for patience, furious rage ad madnesse and beinge borne as it were a comō plague to all men, cannot once studie for the preseruation of a fewe.

This besides reason, experience teacheth all men to be mooste true, that it were better to haue anie foole, thē such an vntamed beastē to be ouer thē. And that suche being altogether with out God, ought to haue no auctoritie ouer the people of God, who by his worde requireth the contrarie as is mooste manifeſte. And yet to punishe, and depose such a one according to the commandement of God, there is none that thinketh it Lawfull: or at the leaſt will confesse it to appertayne vnto them, either to do it them ſelues, or to ſee it done by others.

Des. 17.

Suche as
anches, a
ter the
appetites of
their p^m
es.
playne Gnatōs and flatterers, thinking their office to be applyed vnto their ki- ges and Quenes will, as thogh they had no charge of the whole Realme. And therfore will labour to cōpaſſe nothige but that which their Princes luſt after, or may at the leaſt please them, not paſſing if the whole Realme do perishe, ſo
they

they maye obtayne their fauours . Such, Achitophels deserue to haue Achitophels reward, for their deuillishe coufesse with out mercie . And as it is with them, so is it with the reste of all estates, as before hath bene touched . Neuerthelesse, the matter is so evident vpon their partes, that all will cōfesse that it chiefly belōgeth to inferior Magistrats to see a redresse in such disordres: and they the selues can not well deny it.

But as touching the comon and symple people , they thinke them selues vtterly discharged , whither their Prince be godlie or vngodlye, wise or foolishe, a preseruer of the comon welthe or ells a distroyer, all is one to them, they muste be obedient , because they are ignorant , and muste be led them selues, not meete to leade others. And because their doinges are counted tumultes and rebellion (except they be agreeable to the commandmentes, decrees, and proceadinges of their superior powers and Ma gistrates, and shal in doing the contrary be as rebels punished) therfore of all o thers(say they) we haue least to do, yea nothing at all withe the doinges of our k.

*The vaine
excuse of
the comis
people.*

Rulers . Yf they rule well , we shall fare the better : if they be vngodly they haue the more to answere for their vngodlynesse . What haue we to do with their matters? Thus do all sortes of men from the highest to the louest fylle their heades out of the coller : and as careles persones not passing which end goeth forwarde , geueth the brydle wholie to their Rulers till destruction remediles ouerflowe all.

To the intent therfore that this simplicitie, ignorāce, and subiectiōn of the inferior people, do not altogether blynche them, and cause them (as hitherto it hath bene proued almost in all places and countries) to suffer them selues like brute beastes rather then reasonable creatures , to be led and drawen where so euer their Princes commandementes haue called : either to arme them selues agaynst Christ their Sauiour in ouerthrowing the truthe of his Gospel to bringe in Antichristē and papistrie: or els to fyght agaynst their owne brethern the seruantes of God, to robbe them, expell them out of their one howses, possessions and countreie , to torment them and cruelly put

put them to death: as thoghe the cōman
dement of the Prince coulde make that
lawfull, which God forbiddeth as dete-
stable: as thoghe they being made in-
struments to their Princes in executing
vngodly tyrannie, shulde not be parta-
kers likewise with thē of Gods vengeāce
in the daye of his dreadfull visitatiō, whē
nether their ignorāce can excuse them,
nether cōmandement of kinge or Prin-
ce defende thē , but they workinge wic-
kednesse with their Rulers shall drinke
of the same cup with them also.

To the intent (I saie) that they shul-
de be no more so blynded, nor runne
headlonge(as they do)to their owne de-
struction: I haue thought good moreover
and besides that which hitherto hathe
bene spoken in general (wherof not -
withstanding they might also gather
what belongeth to them in their condi-
cion and estate)to shewe vnto them mo-
re especially what may be demanded
of comon people by Gods worde , and
what the people also may lawfully
deny to do by the same worde of God.
Whiche as it ought to be permitted and
preached to all men in general : so

k. ii.

*Ignorance
can never
excuse the
people.*

shulde it be the comon and onely rule wherby to frame and ordre all mens liues and doinges.

And to auoyde all incomodities that are accustomed to happen in all co-

*Two extremities to
be auoyded.*

*To muche
libertie is
not to be
permitted.
so the peo-
ple.*

*The liber-
tie of the
people.*

mon welthes, as wel vpon the Magistrats parte as of the people, there are two extremitiess: wherof bothe muste be war ned. The first is, that the Magistrates per mit not to their subiectes ouermuche libertie, least therby they fall in to contempte and subiection of their people: wherof folowethe for the moste parte, all kynde of dissolutnesse, ad carnall libertie, subuertiō of all good Lawes and ordres, alteration of common welthes and policies, contempt of God and man: and to be shorte, all thinges turned to disorder and confusion. The seconde apparteyneth on the other parte, to the people , which ought not to suffer all power and libertie to be taken from them, and therby to become brute be astes, with out iudgmente and reason, thinking all thinges lawfull , which their Rulers do with out exceptiō, com māde them, be they neuer so farre from reason or godlynesse: as thoghe they were

were not reasonable creatures, but brute beastes: as thoghe there were no difference betwixt bonde slauves, and free subiectes: and as thoghe they had no portio or right at all in the coutrie where they inhabite: but as they were altogether created of God to serue their kin ges and gouernors like slauves, and not their kings & gouernors appoynted of God to preserue his people, wher of they are but a portion and members, albeit they occupie the cheif roume ad office, not to brige the rest of the members in cōtempte and bondage, but to comfor te them, defende them, and norishe them as members of the same bodie.

And as the people may be assured by Gods worde that this libertie appartey neth to them, which becommeth mem bers of one bodie and brethren, because the Lorde God him self (from whom kin ges haue their auctoritie and power) cal leth their subiectes and people their brethren, charging them in no case to lift them selues aboue them, but as bre thern to rule in all humblenesse and loue over them: euenso, the people, if they suffer this right to be taken from them,

k. iii.

*Drs. 17.
Subiectes
ought not to
suffer the
fines to be
made
slauves.*

150 HOW TO OBEY

which God of his singuler fauour hath
graunted. then are they an occasio that
their kiges and Rulers are turned to ty-
rantes, and cruel oppressors, according
2 Sam 8 as Samuel promised the people of Israel
shulde come vpon them, insomuche as
they had refused his gouernement, who
ruled ouer them, in all iustice, and hum-
blenesse, and in such sorte as no man
coulde charge him with any crime. And
therfore the Scriptures pronounce that
they rejected not Samuel, but God him
selfe whose feare he ruled. This (saith Sa-
muel) shal be the Lawe of the kige, whi-
ch shall rule ouer you. Your childre shall
he take to serue in his chariot, and to be
*The descript
tion of a
wicked
kinge and
tyrante.*
his horse men, and they shall runne be-
fore his chariot, and he shall constitute
also Captayns of a thousand, and of
fie hundred, and others to till his gro-
wnde, and to gather his harueste, to ma-
ke weapons for warre, and harnesse for
his chariots. Moreouer, he shall take
your daughters to make his anoynt-
mets, to serue his kitchin, and to be his
clothiers: besides this he shall take your
fyeldes and your vineyarde, your be-
ste orchardes of oliues and gene to his
seruaunts, and of your cotne and vines

shall he take the tenthes, and geue them to his Eunuches , and seruauntes : your seruauntes also and maydes and the chif of your youthe and your asses, shall he take to do his worke . And of your cattell shall he take the tenth , and you shall become his seruauntes : and you shall crye out that day in the sight of your kinge whom you haue chosen, and the Lorde God will not heare you that day: and why? By cause they had rather haue a kinge and Ruler of their owne ap
poyntment, then of the Lordes.

Wherfore to auoyde the daungers vpon both partes, it is more then necessarie that bothe be subiecte to that Rule , and with all diligent care, labour to reteyne it , wherby both maye learne their duetie , and be constrainyd iustly to execute the same . For when the co
mon people and subjectes haue so large libertie by the negligence of their Rulers, that customes and vnlawful v
sages shall be preferred to Gods Lawes, and statutes , and that to maynteyne the same customes, they care nothing if all other good Lawes, either of God or man, do perishe : how is it possible

k. iiiii.

*Both Ma
gistrates
and ciuili
ght to o-
bey Gods
Lawes.*

without daungerous tumultes, and rebellion, to brynge them to any good ordre and reformation, except there be some comon, and approued Lawe, which verie nature, and the feare of God will teach them to reuerence, and obeye? As for example: amongs other customes which maybtayne idlenes, and serue the gree-dy appetite of the bellie (which all men are loth to forgo) how harde a thinge

kings Ed. were it to bryng them frome their *San-warde de Ctes dayes?* The abolishment wherof, *fierous* godly king Edward in his tyme coulde *that God shuld ha-* not bryng to passe. So great was the nom-*ue had his ber of Papistes in the Parliament house,* *due honest* which maiteyned those superstitiousda-*sowght* yes, some bearig the name of me, ad so-*the abolis-* me of wome, as crybig that to the creatu-*ment of all res of God, which apperteyneth to him* *Sainctes* alone, for as muche as every day is the *dayes.* Lordes worke, and ought to serue to his honour onely. They haue nowe in tyme of papistrie, dayes of Peter and Paule, Marie, and Iohn, withe the rest of the Apostles: they haue Georges daye, and katherines, Dunstans day the coniu-*er, and Loye the smithe, with innume-* *rable others, which maynteyne the idle-* *nelle*

*All dayes
are the
Lordes al
anelye ap
pertayne
vnto him*

nesse of them and of their seruaunts Saints
contrarie to the ordinaunce of God, ap-
poynting six dayes for their trauell, and
the seuenth daye onely to reste , and
that to the honoring of our Lorde God.

Also by what means may the peo-
ple be drawen from the dayes of riote
and bancketing, which they terme frin-
dly feasting and goodfellowshipp : as
from Whitsontides dronkennes and sur-
fet , Midsummers shewes and vanities ,
Christmas riote and bawdry , Shrof-
twesdayes glottony, and Lents supersti-
tious obseruations, excepte by some La-
How hor-
de a thing
it is to al-
ter custome
we of greater importance, the rude peo-
ple be otherwise perswaded ? And what
other Lawes are there able to bringe
this to passe besides the Lawes of God ?
Wherin if they be not instructed , it is
impossible for any auctorite or pow-
er to withholde them , with out great
daunger and tumultes from such kin-
de of disordres and vulawfull custo-
mes.

Therfore if thou be a Ruler and co-
uete to haue the people obedient to The mea-
thee in Gods feare, this muste be thy nts to bre-
first and principall studie to, procure aks and
custome.

that they may truely know God by the playne and diligent preaching of his worde, wher̄ iſ they be well instructed, there is no custome ſo longe continued, no idlenesse ſo longe uſed, no ſuperſticion ſo deeply rooted, which they will not gladly and peaceably forgo at thy commandement:yea, there is no thing which is euill, that they can for shame ſtandēin: nor any good and lawfull demande, that they will deny thee. By theſe means onely ſhalt thou obtaine honour, maſtayneth thy right, wiſſe the hartes of thy people, and haue them all obedient.

And as the Magistrates by this meaſans, are ſure to finde obedience, and eſcape all rebellion, tumultes and diſordres amonget their ſubiectes: euenſo is there no other rule for the ſubiectes to eſcape the idolatrie, tyrannie, and oppreſſion of their ſuperiors, then in reteyning (as their chief poſſeſſion) the ſelf fame Lawe and worde of God. Permitting rather all thinges wordlie to be taken from them, as landes, goodes, house, cōtrie, father, mother, wiſſe, chil‐dren, yea liſſe it ſelf, then to be depri‐ued

ued by any means of that heauenly treasure and precious perle , for the which they must sell althinges . Wherof to be fullie perswaded, it is necessary to vnderstante what maner of people you are.

Mat. 23.

If you be the people of God, and vnfayned Christians , then muste ye also knowe that the Lawe of God , and Christe your Sauiour, doth appertayne vnto you: wherin, as without shame ad condemnation ye may not be ignorat: euens so power , commandment , or threateninges , shulde cause you to departe from it , wherin onely standethe that comforte and saluation , which no creature can restore agayne vnto you.

*what trea-
sures God
hath com-
mitted to
the charge
of his
people.*

The heathen which knewe not God a right , but were idolatrers , yet made their religio to haue the highest place in their comon welthes : as Aristotle wri- teth in his Politiques. In the name wherof they might demande any thinge of their kinges and Rulers , and they durst not denye them : and might also with out offence deny all thinges whiche their Rulers demaunded contrarie to their religion . In so muche as this

prouerbe was comon amongst all, *vysqued Apes*: meaning that agaynst their religion (as they were perswaded) they were bownde to no persone: father, mother, frende, or gouernour: their loue åd obedience towardesthe coulde stretch no further then to the Altars, that is, so farre as with obseruing their religion, they might lawfullye performe.

Yf the Gentills then had their religion in such honour and reuerence that agaynst it (thoghe in dede it was meere superstition and idolatrie) they woulde acknowledge no obedience: in what estimation shulde Gods worde and the religion of our Sauiour Iesus Christe be amongst vs that professe his Name, and are assured of his doctrine to be the vndoubted trueth and power of God to saluacion of all beleuers? Yf the heathen kinges and Magistrates coulde compell their subiectes no farther then the Alters: shall any auctoritie or power compell vs farther then God, and his anoynted our chiefkinge, Lorde åd Maister? Let it be counted shame to vs, that the ignorant Gentils shuld be founde more carefull and zelous in defending their

*In what
reuerence
we ought
to have Ga-
de words.*

their superstition and manifeste idolatrie, then we are in mayntayning the true worship of God and his heauenly wisedome.

Yf we were Turkes, Sarafins, Jewes or papistes, which either knewe not God a right, or els denied his Sonne Iefus: it were no great maruell if we were led after the lustes of our vngodly Princes. For as our Maister teacheth, When the blynde leadeth the blynde, bothe fall into the diche. But if we will be taken for the people of God and his sonnes by adoption in Christ Iefus, then it behoueth vs likewise to geue obediece, principally to our Lorde and Maister, to our mightie God and mooste louinge Father, as Malachi the Prophet exhorteth. The sonne reuerenceth the father, and the *Mal.1.* seruauit the maister: yf I be your Father (saith the Lorde) where is the honor that you geue me? Yf I be your Lorde and Maister where is my feare? Notinge vnto vs how it is in vayne to call him Father or Lorde, so long as we geue him not that honour and reuerence which he demandeth.

Also, if we will not be taken for

158 HOW TO OBEY

blynde and ignora[n]te persones, then
 must we shewe forth this light by wal-
 king as becomethe the childrē of light,
 Epis. 5.
 Labo. 12. as the Apostle requirethe indifferently
 of all Gods children with out exceptiō,
 or excuse either of guide or Ruler. For
 the blyndnesse of our guide, whither he
 be of the Cleargie or Laytie may be no
 excuse to vs, if in folowing him we fall
 and perishe: it is our owne faute, and we
 must beare our owne iudgment. For
 Mat. 15.

Christe hereof admonisheth vs: Let the
 a lone(saithe he)for they are blind gu-
 ides, and leaders of the blynd. And agay-

Mat. 23.

ne , accordinge to their workes , see ye
 do not.

Yf thou hauyng sight, had appoynted
 to thee a blynde guide, wouldeste
 thou folowe him into a daungerouse pit
 or deepe water, wherin both might
 perishe because he was thy guide? Then
 truely mightest thou be iudged of all
 men worse then either oxe or asse, or a-
 ny other vnreasonable beaste, whiche
 will not be driue[n] in such places, as to th-
 eir outwarde sēles appeare daungerous.

Nature onely teacheth all creatures
 this , to flie frome those daungers that
 shulde

shulde hurte them: and to desier all things that do them good. And when God *Nature* hath made this comon to all beastes, *ad teacheth* inferior creatures, paynefully to seeke *to flee hurt* their preseruation: hathe he denied the *ful thinges* same to man, whome aboue all others he will haue preserued? For whose preleruation chieflie he hath not onely crea- *God hath created all* ted all thiges and prescribed his Lawes *things for* and commandements to prohibet mur- *mans* ther, and every other thinge tendinge *commoditie* to his destruction: but also to shewe the abundance of his mercies, spared not his dearelye belouid Sonne, but gaue him to the cruell death of the Crosse, that man might haue full saluzition, not onely here in this world, but euerlastingly in the worlde to come.

Wherfore, if he tender vs so muche, as to seeke by all meās possible our liffe and preseruation, then must it likewise followe, that he hath constitute no lawes, or ordinances to our destruction, so longe as we shall be founde obedient vnto them. Then is there no power that ruleth accordinge to these lawes, which either can or will comande vs anie thi-
ge, tēdinge to our destrucciō. But if anie

160 HOW TO OBEY

Tob. 3.
Esa. 3.

so do by Gods permission because of our synnes, ad rebellion towardeſ him (for which cause onelie he ſuffreth wi-cked Princes to be our Gouernours) it is (deare brethren) to drawe vs to repen-taunce, and knowledge of our synnes, and not that we ſhulde forſake the Lawes of our God, and to contynew in our wonted rebellion, by yelding to the vngodlie commandments of wi-cked men.

C H A P. XII.

¶ How muche the common people owe to God for his benefits receaved, what obedience he requireth, how farre they are charged, what thinges they haue promised, and how ignorance maye not excuse them.



L L these thinges being well conſidered, it is an eafe matter for all manner of ſubiectes to kno we what libertie belon geth vnto them, by the worde of God, whiche they maye lawfullie clayme, as their owne poſſeſſion, and are likewife bounde at all tymes to practise: wherin alſo appeareth what thinges are prohibited vnto them, whiche

che they maye in no case exercise. Yf you therfore be Gods subiectes and people, and he your Lorde God and louinge Father, who is aboue all powers ad Princes, ad hath made no Lawes, but such as are for your preseruation, and singuler conforte: then without all controuersie there maye be nothinge lawfull for you by anie commandment of man, whiche your Lorde God in anie case forbiddeth: and nothinge vnlawfull or forbidden to you whiche he commandeth, whither it appartayne to the firsste Table or the Seconde. Which rule A rule for
if ye obserue, you maye be assured to
please God: likeas by doinge the con-
trarie, ye shall purchase his heauie wra-
the and indignation. For no man can ser-
ue two Maisters at once: but he shall ha-
te the one, ad loue the other. And in ha-
tinge your firsste and chief Lorde to ob-
eye and please man, beholde your im-
pietie is intolerable, prefarringe vile ma-
his creature, to the Almightye God and
creator of all.

How muche weare bownde to his Ma-
iestie, our owne conscience doth beare
vs witnesse: whiche can not deny but

that we haue receauid of him alone our
liffe mouing and being , our wisedome
stréghte, bewtie, riches, childré, adallthi-
ges that are good ad profitable,inwhole
power we may do all thiges,ad with out
Ps.1.7.17 hi all fleshe is turned to dust ad powder.

*Moyses cha-
rged hys
with no -
thinge that
God had
not com-
manded.*

Remember the example of the wor-
thie Captayne and Prince Moyses, who
God chose to delyuer his people from
Egypt, who woulde not charge the with
anie thinge at any tyme whiche the Lor-
de his God had not commanded , euer-
more speakeinge on thiswise, These are
the statutes and preceptes of the Lorde:

*Exod.19.
Des.4.20*

Thus sayth the Lorde : and , Heare ô
Israel the voyce of the Lord, &c. In so
muche, as he had this for his onlie shil-
de agaynst the murmuring people: It is
not agaynst Aaron and me that ye mur-
mure but against the Lorde: which beig
chosen and appoyneted of the Lorde, did
onely execute his will and commandem-
entes. Yea, as for them selues they co-
fessed that they were nothinge. As for vs
(sayde Moyses)what are we? meaninge
but earth ad asshes, the creatures of God,
nothinge differinge from others,sauing
for that auctoritié, wherunto they were
called,

called, and the obediēce which they shewd in executige not their owne willes, but the will and pleasure of God. And why? but because they knew they were the people of God with whō they were charged, and beinge his people, how it behoueth them to be ruled by no other Lawes and ordinances, then by such as God had geuen them.

Wherfore if Moyses and Aaron, Gods electe and chosen seruants had no more power ouer the people then his expresse comandement permit, and that the people so far and no farther were bownd to obey them: how can we assure our selues that we offende not Gods Maiestie, whose people we woulde be called, whē without his worde, yea contrary to his expresse comandement we satisfie the requestes and statutes of vngodly rulers?

For as Moyses coulde comande nothīge but frō the mouthe of the Lorde: so coulde the people obey nothing but that whiche proceeded from his mouthe also: as well because they were his people, as for that they had so promised with one voyce and consent before God and Moyses, whē the Lorde commandēd

Deut. 10

*Godes pe-
ple must
be govern-
ed onely
by Gods
Lawes.*

Exod. 19.

him to say on this wise to the people. You haue scene what I haue done to the Egyptians, and how I haue caried you vpon the wings of Egels, and led you for the to me. Yf therfore yewill diligēt-
lye heare my voice, and obserue my cō-
mandement, you shalbe my propre peo-
ple before all nations : For myne is the
earthe . And you shalbe vnto me a kyn-
gely Priesthood , and an holy people.
Whiche wordes when Moses had prono-
unced before the whole people, they all

The people to gether with one accord, aſwered: Wh-
promiseſ to atſocuer the Lorde thall speake , that
god and
Moses . will we do . And Moyses praised them
(or God rather by moyses) ſainge, They

Deu. 18. did well in ſo anſwering . And therfore
promised to rayſe them vp a Prophet li-
ke to him , &c. And this was the coue-
nant onlie that God made with them
before he gaue them the Lawe in wry-
tinge , and the promes that they made
to obſerue the ſame Lawe, that they mi-
ght thorby be his deare and chosen
people.

This example ought neuer to de-
parte from the eyes of all ſuch as are,
or woulde be Gods people . Wherin as
in a

in a most clere glasse it dothe appeare how they are bownd to God , what God requireth of them, and what they haue promised to him . For as the Lorde God required nothinge of the Israellites , but that whiche was their duetie to do , and he by his exceedinge benefits in delyueringe them from their enemies had well deserued: euens so he byndeth the to nothinge, but to obeye him . Nether did they promise anie farther, saynge: We will do all thinges (not what Moyses or Aaron or anie other after them shall of them selues commande) but whatsoever our Lorde God shall speake, that will we do . More then this God required not, nether were they bownde any farther but to the Lawes of God onely , whiche they promised for them and their posterite to obserue . And God for that cause blessed them above all nations , with his vnspeakable benefits .

So are we no lesse bownde to obeye the self same God of Israel , whom we also professe in Christe Iesu our Moyses and Capitayne, by whom we are not onely delyuerged from bodily seruitude,

*All christians
are no
lesse bonds
to obey
God and
his Law-
es, then
were the
Israelites.*

but from the moste vile and dangerous bondage of Satan through synne our spirituall enemie. To this worthiest deilyuerer also haue we in Baptisme promised no lesse , yea, muche more obedience : because of the more abundance of graces, which by him we haue receaved. And besides this are moste straightly charged so to do. Not by the voyce of anie earthly creature , but by the mouth of God the Father speakinge frō the heauens : This is my dearely beloued Sonne,in whom I am delited, heare him: whose fidelitie also no lesse passed the faithfullnesse of Moyses , then did his honor and dignitie being the Sonne of God, and promyzed Sauour , doing nothing at all , nor teaching any thing which his heuenly Father had not appoynted him to do and to teache.

Wherfore, as the Iewes had the Lawe of God and his commandementes for a sufficient dischaynge agaynst all contrarie commandementes, of what auctorite so euer they were , being no farther bownde to any creature then the self same Lawes of God approued : euē so, all such as beare the Name of Christ and woulde be taken for the people of God,

thoghe they be of the baseſt ad loweſte ſtate of ſubieſtes, are no farther bownd to any Prince or ſuperior power, nor to their commandementes, then the com- mandement of the chief kinge ad Lorde doth approue ad permitte, nor then their promelle agayne to him doth require.

Nether may it be a ſufficient diſcharge for thee to alleadge ignorāce, becauſe thou art a ſubieſte, and therfore haſt nothing to do, to inquire of the doinges or to examyne the commandementes of thy ſuperiors or Rulers, but wilt ſay wi- th the multitude, If they commāde well ly opinion thou art obedient, if otherwife thou art of the com- excused in doing as thou art comanded, people. and they onely haue to anſwer to God by whō thou art thus charged. Desceau- ue not thy ſelf(deare brother) For aswell art thou charged by Gods worde to kno we what they commande thee, and not to do it except it be lawfull, as they are charged by their office towill nothig of thee, which Gods worde approueth not. For as they in commanding ad doing euill, ſhall not eſcape Gods heauy wra- the and iudgmētes : no more ſhalt thou, being made an iuſtrument of A wel the obeyor of wickēd nes as the commader ſhal be pun- iſhēd.

their impietie and vngodlynesse. Therfore to be ignorant in these thinges, althogh thou be a subiecte, is to contemne the commandement of God, and to neglechte thine owne saluation: for as muche as God hath charged thee beinge one of his people, with the same Lawes (the Ceremonies except) wherwith he charged his people Israel before, and willith thee no lesse to knowe his preceptes, and to obeye them, then he willed the Isralites. Of them he required to haue his Lawes wryte vpon their dores and postes, to instructe their children in the same, to talke of them sittynge at home, and when they walked in the waye, when they went to bed, and whē they shuld rise. But to thee besides all this, God hath sent a more shining light, our Sauiour Iesus Christe: which every man may clerely beholde, excepte he be wilfully blyndewith the stubberne Iewes. He is the light that shineth in darknesse, and lightneth every man that commeth in to this worlde. He hathe taken away the shaddoues ad Ceremōies of the Lawe, that thou mayst clerely beholde the will of his Father.

He

*why the
Christians
ought great
ter obedi-
ence to Go
ds word
thē did the
Iewes.
Job 1.*

He hath vncouered Moyses face, to the intent thou mayst fully consider the secrets of God. For these are the dayes wherof the Prophet Ioel spake, when all shulde be Prophets, and see visiones. And it shal come to passe in the latter dayes (Iaith God) that I wil powre furth my Spirite vpō all fleshe, ad your sonnes ad daughters shall propheticie, your younge men shall see visiones, and your auntiens shall dreame dreames. And moreover vpon my seruauntes and handemaydes in those dayes, will I powre my Spirite, and they shall propheticie. Which propheticie S. Peter affirmeth to be fulfilled in the kingdome of Christe, where all thinges are as playne and euident to all sortes of men and women, which professe Christe vnfaynedly, as before his tyme they were to the Prophets them selues, or to such as God appeared vnto in dreames or visiones.

And therfore, if ignorance of Gods Lawes coulde not excuse the Iewes before Christes commyng, which were continually subiecte to the punishment of God for their transgressions (thoghe many thinges were obscure as in shadowes

Exod 34:2. Cor 3:

Io.1:2.

Ezai 44:8. Act 2:11.

Act 2:11.

and figures: how muche lesse cā it excuse any mā now in so great lyght of the Gospel? Seing then thou knowest thy self bownd to obey thy Lorde God aboue all others, because of the inestimable benefits thou hast receaved of him in Christe Iesus, and because he requireth the same of thee, and thou hast also promised no lesse to him in thy baptisme and profession: and last of all in that thou canest not pretende ignorance in such knowledge, and shyninge brightness, nor yet escape Gods vengeance, which he with out respecte of persones wil powre indifferently vpon all transgressors, be they superior powers, or inferior subiectes. It is thy parte then, beig a subiecte, to learne this lesson of the Apostles (whē so euer thou shuldest be constrainyd, by commandement or force of tyrantes to do euill) That God must be obeyed before man. Which vnto thee will be as sufficiēt a defence and buckler in all assaultes and daungers, as it isto all other sortes of men in auctoritie and office: as was before declared.

Art thou then, being a subiecte commaūded to worshipp stockes and stones
which

*Both bē
ād lowe
must learn
this lesson
of the Apo
stels.*

which this day to our shame are erected agayne in Englande? Beholde thou hast Gods commandement for thy defense: Thou shalt commit no idolatrie, nor make to thy self any grauen image &c. Art thou charged to be at the idolatrous Massie, wherin Christe thy Lorde is blasphemed? Beholde, he hath geuen thee another charge: that is, to celebrate his Supper, according as he left in example, saying: Do you this, that is, which ye see me do, ad not which the powers of the worlde, or the pestilent papistes command. Also do it (faith Christe) in remembrance of me, and not of your frindes alyue or departed, as teache the Papistes. For none of them died for you. Moreover do it to shewe forth the death of Christe, til his coming, as witnesseth the Apostle: and not to make a new sacrifice for synne, as the Papists blasphemously both teache and preache. Art thou commanded by men to dishonour the Sabbath day in worshiping of Sanctes and abstayning vpon their dayes and euens from thy lawfull busines? Beholde, God thy Lorde chargeth thee no further then onely with his daye of rest, saying:

*Exod.20.
Deu.5.*

*Mat.26
Cōf.11.10
1. Cor.11
1. Cor.11*

*How the
Sabbath
is abused.*

See thou keepe holie the Sabbath of the Lorde thy God: and not of Peter, Paule,

*To fwear
by Saincts
is contrarie
to Gods
worde.*
*Deut.6.10
Iohn.23.
Efai45.*

Marie, Iames or Iohn. Art thou commāded to sweare in the name of Marie and all the Saincts in heauen? (which is the papistical othe) Beholde, the Lorde saith, Thow shalt onely sweare in the Name of thy Lorde and God. Art thou com-

manded not onely to take the Name of the Lorde in vayne, but also to forswere thy self moste shamefully agaynst Gods glorious Maiestie , and the honor of our Sauiour Christe? (as all they haue done which lately haue sworne to acknow- ledge Antichriste the bloudy butcher of Rome to be their head and gouvernour) Beholde , The Lorde will not suffer his house vnpunished that taketh his Name in vayne : muche lessc such periured and forsworen wretches. Art thou com- manded to persecute thy parentes and frendes, charged not to succour them in their necessitie , because they professe the doctrine offsaluation ? Art thou for- bidden lawfull mariage , because thou art a minister of Gods worde , and per- mitted to lyue in all kinde of filthie vn- cleannessse , as do the Sodomitcall Prie- stes

stes, Môkes, Freers, Nônes, Cardinales, Deanes, Archdeacons, and all other other orders of Satan: beholde such do-
the the Lorde God as most abominable of all other, cōmāde to be put to death.

Les. 10.

To be shorte, when they contrarie to their othe and profesyon, com-
mande thee to receue Antichrist, the beastlie Bisshoppe of Rome, wth all his filthie dregges of damnation: to burne
the worde of God and the faithfull interpreters and professors of the same: to forgo the comfortable preaching of
the Gospel, and reading of the Scripturēs: to persecute Chritte in his mēbers:
to ayde the enimies with thy goods and bodie agaynst the deare childrē of God:
to fight in other countries with out any iuste cause or occasion, and to suffer
thy wiffe, children, kinſfolkes and coun-
tryemen to be moſte cruelly spoyled,
oppreſſed and murthered for want of
thy defence at home (as they moſt ſham-
fully haue done of late, which at the cō-
mandement of that cruell tyrāt, prepa-
red them ſelues to fight agaynst the tūble mi-
Frē the kinge, and their owne brethern ſerie.
the Skottes, whiles the Spaniards put-

*The ſame
of Antichri-
ſis doctrina*

*vnlawful
warrēs.*

*Ob tam-
ſtule mi-
ſerie.*

them selues in a redinesse to entre the
Realme and make a generall spoyle and
pray of all.

These thinges and many such li-
ke are playnly forbidden you by the
manifelte worde of God : and therfore to
do them for feare or pleasure of anie
Prince or power, is playne disobedience
and rebellion agaynst the Almighty.
And contrariwise , to answere in this
case , and to do as the Apostles haue
taught , that is , to obeye God rather
then man, is the onely waye to dischar-
ge your coscences , to do your dueties ,
and to please God : no more to be made
by ignorance the instrumentes of his
sworen enimies (what title so euēr they
beare) to subuerte Gods glorie , oppreſ-
ſe your brethern , and distroye your
coutrie : but repenting your former i-
gnorance and impietie , to be made in-
strumentes of thecontrarie to the vtter-
most of your power, least you be taken
in your synne , and preuented with the
bitter cup of Gods indignatio , alreadie
prepared for the workers of iniquitie ,
and all such, as are ayeders , and parta-
kers with them, whē nether power can
defend the superiors , nor their com-

mandmentes, excuse the subiectes.

C H A P. X I I I .

The redinesse of the people to defende idolatrie, superstitiōn, and earthly commodities: and their stanchfulness in maintaining the contrarie. How they are charged to see the Lawes of God kept, and the transgresſion of the same punished, if their rulers do neglecte them. And that they may lawfully punish their Magistrates as priuate persones transgresſing the Lordas precepts.

But what remedie? (saye you) we being but subiectes with out power, ad wisedome cannot helpe it. The more pyttie deare Countriemen, that you haue so stoutly or rather stubber-
nely shewed your willes and power in
the dayes of Godly kynge Edward
the VI. your late Prince and gouernour,
and the zealous seruant of God: who so-
ght to rule you in Gods feare, ad vnder
whom you had the confortable worde
of God, ad were deliuered from the Ro-
mishe Antichrist, and from all super-
stition, for the most parte, hauing your
Realme free from strangers, and quiete
from all enemies, enioying your goods
and freinds in peace with out all force.

Rebellion
against the
lawful go
vernment
of godly
kynge Ed
wards ad
obedience
to the ro-
mische refor-
matiōn of
wicked
Marie.

imprisoning, reuiling, banishing, or murthring) It is to be lamented (I saye) that then receauing all these blessings of God, by the means of so worthie a Prince, ye were able to conspire, rise and rebell with the daunger of bodies, goods and soules, agaynst your godlie and lawfull kinge : and that chiefly to defende the deuilishe Masse, and all the puddels of poperie with the Caterpillers and rable of all vncleane spirites, as Cardinalls, Bishopps, Priestes, Monkes, Freers , Nonnes &c . And now in these matters wherin consisteth the glorie of God , the preferuation of your owne lives , and defence of your countrie you are without all will , power and helpe.

*How fare
mansiung
ment diffe
reth from
Gods.*

To restore Antichrist agayne , whom ons God had banished to all your comforres , you were not ashamed to terme it obedience, and to counte your selues therin no rebels , but lawfull resisteres but to defende Christe and his confor-table Gospell (which then you had in possession) that are you persuaded to be open rebellion . To armc your selues agaynst your superiors , to defend your comons

cōmons and earthly commodities with holden from you, by the greedy desier of new vptarte gentlemen, how willing and redie haue you shewed your selues? But to holde and reteyne your *Worldly*
spiritual possession not promised one. *cōmodities*
preferred
to spiritual
benefites

ly, but geuen in to your handes, you are moste slowe without all hope and courage. Shall not this be to your iuste con-

demnation? When God calleth you to a reckening, what cā you haue to answere?

Are ye any better then the Gergezites, *Mat 9.*

which desiered Christē to departe from them because they loste their hogges and swyne? yea, ye are worse then they were by muche, because ye haue profel sed Christē ad receaued him and his doctrine, and with him vnspeakable benefytes and treasors. And yet notwithstanding haue not onely desiered him to departe from amongst you as they did: but layde violent handes vpon him, per fecting him with sword, banishmēt, fire, and cruell death, as thogh he had bene your mortal enemy. O ingratitude intolerable! Christē your mercifull Lor de (who destroyed nothinge of yours, but preserued and increased, euen your

Swine & hogges, & all other beastes ad
cattell in great abundance) you haue de-
spiced and vtterly denied, to haue Anti-
christe to be your Lorde ad gouernour,
ad with hi all filthie swine, wilde beares,
wolues, bores, tygers, and lyons to de-
uoure, destroye, ad ouerthrowe all thin-
ges: not your fieldes ad pastures onely:
but villages, Townes, Cities, and Ca-
stels, yea your selues, your wyues, and
children, and what so euer you counte
moste precious.

Wel, the day of the Lorde will come,
when you shal fele what it is to fight for
your Masse, and to betraye the Gospell,
to rise and rebell agaynst your lawfull
Prince, ad to obeye ad defende a bas-
tarde, and opē enimie to God, an vtter de-
struction of the whole realme: to mur-
ther and banishe your naturall coun-
triemē ad louing brethern, to honor ad
receave strangers Gods expresse adver-
saries: a cruell people, a prowde nation:
a people of a farre and of a strange lan-
guage, whose tōgue ye shall not vnderstä-
de, an impudēt natiō, ad hardharted peo-
ple, with out all pitie and mercie, whi-
ch nether will be moued with the lamē-
table voyce of the mothers, nor shewe

Baruch .4

Ieremi .5.

Daus .28.

arie compassion for the pittifull crye
of their sucklinges and infantes. And
whi because ye haue chose to obeye vi-
le man , yea a ragine and madd womā,
rather then the almighty and mercifull
God. Repent, repent, ô ye people of i-
ngland , for your destruction is at hande.
Forsake with spedē the vnlawfull obedi-
ēce of fleshe and bloude, ad learne to ge-
ue honor i tyme to the liuig Lorde, that
he maye staye his hāde, ad drawe to him
agayne his stretched out arme, that you
may fynde mercie, and that the bothom
of your cupp be not turned vpwarde.

Alas saye you, what is this we heare?
Be not the people, of them selues as shē
epe without a pastor? If the Magistrates
and other officiers cōtemne their ductie
in defending Gods glorie and the Lawes
cōmitted to their charge , lieth it in our
power to remedie it? Shall we that are
subiectes take the sworde in our hādest?
It is in dede as you say, a great discoura-
ging to the people whē they are not stir-
red vp to godlynesse by the good exāple
of all sortes of Superiors , Magistrates
ad officers in the faithfull executiō of
their office: ad so muche more whē they

A Godly
and moſte
necessarie
admonitiō

The vaine
excuses of
the people.

180 HOW TO OBEY

Dos. 4.5
¶ 6.
1. Chrs.
2.9.

are not defended by them in their right and title, as wel concerning religion, as the freedome of their naturall coūtrie: but moste of all when they, which shuld be ther guydes åd Capitayns, are become instrumétes to inforce them to wicked impietie. Neuertheles , all this can be no excuse for you , seing , that euil doinges of others, whether they be Lor des, Dukes, Barôs, knights or any inferior officers, may not excuse you in euil. And thoghe you had no man of power vpon your parte: yet, it is a sufficient assurance for you , to haue the warrat of Godds worde vpon your side, and God him self to be your Capitayne who willeth not onely the Magistrates åd officers to roote out euil from amon gest them,beit, idolatrie, blasphemie or open iniurie , but the whole multitude are therwith charged also,to whô a portio of the sworde of iustice is cōmitted, to execute the iudgementes which the Magistrates lawfully commande . And therfore if the Magistrates would wholly despice and betraye the iustice and Lawes of God , you which are subiectes with them shall be condemned except you

you mayntayne and defend the same Lawes agaynst them, ad all others to the vttermoste of your powers, that is, with all your streght, with all your harte and with all your soule, for this hath God required of you, ad this haue you promisid vnto him not vnder cōdition (if the Rulers will) but without alleception to do what so euer your Lorde and God shall commande you.

Exod. 17

As touching idolatrie, it is worthie to be considered what Moyses wryteþ, or rather the Spirite of God by hi, how the Lorde in that place chargeth the whole people to stone to death with out mercy the false Prophet or dreamer, when anie shulde rise vp amongest the, yea thoghe the thinges came to passe which he before spake, if that therby he soght to perswade the or drawe the to idolatrie. And also howe he suffred such amōgest his people to try ad prove the, whether they woulde loue him with all their harte and with all their soule, meanning(as every man may well perceave) that if they shulde yelde for all their signes ad wonders to idolatrie, ad not punishe such false Prophetes and dreamers as

Dost. 13.

m. iii.

182 HOW TO OBEY

God had rayfed vp: that thē they loued him not, yea that they had playnly forsaken and denied him, for that he commanded expreflye that euerie such Prophet shuld be put to death, and therfore chargeth to take the euill frō amongst them. Which commandemēt as it is not geuen onely to the Rulers and Gouvernours (thoghe I confesse it chieflie apperteyneth to their office to see it executed, for which cause they are made Rulers) but also is comon to all the people, who are likewise bownde to the obseruation of the same: even so is the punishment appoynted of God, belonging to allmaner of persons without exception, being found transgessors. For the Lorde is a iust punisher, with whom there is

Ecclesi 35. Deut. 10. Leui. 19. no respecte of persons, who willeth his people to be like him in their iudgemētes. In iudgemēte (saith the Lorde) comitte no vnrighteousnes, nether respect the face of the poore, nether be you afraid at the cōtenaūce of the mightie, but judge vprightly to your neghbour.

Deut. 13. Moreover that every persone both high and lowe is charged of God with this Lawe, and none freede from the punishment, it is euidēt in the same Chapter

following: Where God doth not permit somuche as priuie whispering in thy eare, tending to idolatrie, vnpunished, no not of thy dearest frende or kinisme, sayng: Yf thine owne naturall brother, what we ought sonne, daughter, or the wyffe of thine to God in owne bosome, or thy neghboure whom pu-ishinge thou louest as thine owne liffe, secrete- idolatres. ly prouoke thee to idolatrie, to serue strage Gods, either farre or neare, geue not place to him, nether heare him, nether let thine eye haue pitie vpon hi, neither shalt thou pardone him, or hide him, but shalt vtterly sley hi: thy hande shall first be vpon such a one to kill him, and then the handes of all the people &c.

The like commandement is also geuen in the 17. and 18. Chap. of the same boke, charging all the people of God in generall, to see idolatrie punished without mercie, and that in all persones. Wherfore we may moste certaynely conclude, that if the Rulers and Magistrates in this case, woulde not execute the Lawes of God where with they are so straitly charged, that then the people are not discharged, excepte they put it in execution to take

the euil from amongst them, to whom it also belongeth. Next, that no persone is exempted by any Lawe of God from this punishment, be he kinge, Quene or Emperour, that is, either openly or priuily knowne to be an idolatrer be he neuer so neare or deare vnto vs, he must dye the death. For God hath not placed

*As al per-
sones ought
to obey
Godes La-
wes, so g-
ht they to
be punish-
ed if they
transgresse
them.*

*1.king.
14.21.*

Numb.25.

them aboue others to transgresse his Lawes as they liste, but to be subiect vnto them as well as others, ouer whom they gouerne. And if they be subiect vnto his Lawes, they muste be subiect to the punishment also, when they be fownd disobedient transgressors: yea, so muche the more as their example is more daungerous. For looke what wickednesse reigneth in the Magistrates, the subiectes comonly take incouragement therby to imitate the same, as we see in the examples of Ieroboam, Achab and wicked Manasses, who being suffred in the beginninge to commit idolatrie, and to erecte idoles, made the same likewise lawfull to all their subiectes. For the same cause God commadé Moyses to hage vp all the capitaynes and heads of the people, for that by their example they made the people idolatrers also: he

had no
cause
the ra-
plie p-
the fu-
ment,
mand-
yet w-
same,
iuste:
to be
a sure
like d-
Ruler

A
sight a-
shulde
of tra-
strates
their c-
out of
none
sword
him se-
ad (Y-
ment e-
to defu-

A

had no respect to their auctoritie , be
cause they were Rulers , but so muche
the rather woulde he haue them so shar-
plie punished, that is , hanged agaynst
the lunne without mercy: which iudge-
ment, thoghe it was done at Gods com-
mandment firste , and after at Moyses,
yet were the people executors of the
same, and all did vnderstand that it was
iuste : and not for that tyme onely, but
to be a perpetuall example for euer , ad
a sure admonition of their duetie in the
like defectiō from God, to hāge vp such
Rulers as shulde drawe them frō him.

And thoghe it appeare at the firste
sight a great disordre , that the people
shulde take vnto them the punishment
of transgression , yet , when the Magi-
strates and other officers cease to do
their duetie , they are as it were, with-
out officers, yea, worse then if they had
none at all , and then God geueth the
sworde in to the peoples hande, and he
him self is become immedialty their he-
ad (Yf they will seeke the accomplish-
ment of his Lawes) and hath promised
to defende them and blesse them.

Exod. 21.6.

And althogh the rebellion of the *Deut. 27.30*

people, their ingratitude and contemp-
te of Godes Lawes hath bene such at all
tymes, that it is a rare thinge to shewe
their duetie in this behalf, by anye e-
xāple: yet is there one facte of the Isra-
Ind. 19. 10
elites worthie memorie, ad appertayning,
to this purpose, whiche is written in the
boke of the Judges, at what tyme they
had no lawfull Magistrate in all Israel.
Who notwithstandinge rose vp whollie
together agaynst the Tribe of Benia-
mi in Gabaa (because of that shamefull
vilanie , which the sonnes of Belial
had done to the Leuites wiffe) and sayed

*The comō
people wt-
sh out a Go-
vernour
prepare
the felues
to warre.*

or agreed amongst them selues, that
none shuld departe to their houses or
tentes, before they were reuenged of
their owne brethern the Beniamites,
to flea those detestable persons , which
had so shamefully abused the Leuites
wiffe, albeit she was an harlot, and they
without aguide or Capitayne: not know-
ing when they came to the felde who
shulde be their governour to leade the
and geue the onset, before they had cō-
sulted with God , who appoynted vnto
them Iuda . Here do we see the eleuen
Tribes

Tribes, to whome the Leuite made his complaynt, in sendinge to euery Tribe a portion of his wiffe , did not excuse them selues to shew iustice , bicause they wanted a lawfull Magistrate to gouerne them , nor thought them selues discharged for that they were as sheeppe without a pastor : except they did thus arme them selues againste the sonnes of Belial the vngodly Beniamites to see the Iudgementes of God executed accordinge to his Law (and as they saide them selues) to cut of the euil frō amon gest, then demādinge in the end the wiked mé that had cōmited that vilanie.

But you wil say: It is an other matter for the people to enterprize such an acte being without a Ruler , and when they haue a Ruler appoynted vnto them , without whom they may do nothing. To this I answered before, that it is all one to be without a Ruler, and to haue such as will not rule in Gods feare . Yea it is much better to be destitut altogether , then to haue a tyrant and murtherer . For then are they nomore publik persons , contemning their pu-

blik auctoritie in vslinge it agaynst the Lawes, but are to be taken of all men, as priuate persones, and so examyned and punished. Neuer the lesse, to the intent ye may vnderstande, that the gouernour ought not to take away all right from the people, nether discharge the vtterly, from the execution of iustice: let vs consider a like example of the peoples zele vnder the worthie Capitayne Iosua, who when they but harde
Iosua.12.
 that the Sonnes of Ruben, the Sonnes of *The people* Gad, and the half Tribe of Manasses, *assembled in* had erected vp an Altar in their portio, *Gods cause*, which God had geuen them beyonde Iordane, thinking that they had so done, to haue sacrificed theron, and so to haue fallen from God: assembled them selues together wholly, agaynst the Rubenites, Gaddites and half Tribe of Manasses to reuenge that defection from God(as they tooke it)thoghe afterwarde they proued it to be nothing so. Which facte, as it declared an earnest true zele in the people for the defensce of Gods glorye, and his religion: so Iosua their Capitayne, nether did nor ought

ought to haue reproud them: yea, happy might Iosua thinke him self, that had his people so readie to mayntayne of their owne accord the Lawes of God, whiche before in the dayes of Moyses were so stubburne and rebellious. And if this rediness was commendable, hauing a worthie Magistrat and godly Capitayne: how necessary is it to be vsed amongst the people when they haue vngodly and wicked Princes, who seke by all means to drawe them rather from the Lawe of God, then to incourage them to mayntayne the same? Wherfore this zele to defend Gods Lawes and preceptes, wherewithall sortes of men are charged, it is not onely prayse worthie in all, but required of all, not onely in abstayning from the transgression of the sayd Lawes, but to see the iudgements therof executed vpon all maner of persones with out exception. And that if it be not done by the consent and ayed of the Superiours, it is lawfull for the people, yea it is their duetic to do it the selues, as well vpon their owne rulers and Ma-

gistrat, as vpon other of their bretherē, hauing the worde of God for their warrant , to which all are subiecte , and by the same charged to cast forthe all euill from them, and to cut of euery rotten membre , for feare of infecting the whole body , how deare or pretious so euer it be . If death be deserued, death: if other punishmētes, to see they be executed in all.

Rom. 13. For this cause haue you promised obedience to your Superiors, that they might herein helpe you : and for the same intent haue they taken it vpon them . If they will so do , and keepe promise with you accordinge to their office , then do you owe vnto them all humble obedience: If not, you are discharged , and no obedience belongeth to them: because they are not obedient to God, nor be his ministers to punishe the euell, and to defend the good . And therfore your studie in this case , ought to be , to seeke how you may dispose and punishe according to the Lawes, such rebels agaynst God, and oppres- sors of your selues and your countrie: and not how to please them , obeye them,

them, and flatter them as you do in their impietie. Which is not the waye to obtayne peace, and quietnesse, but to fall in to the handes of the allmighty God, and to be subiecte to his fearefull plagues and punishmentes.

C H A P. XIII.

This is no doctrine of Rebellion, but the onely doctrine of peace and means to enjoye quietnesse the comfortable blessings of God, which ought not to be wifched for onely of the people, but carefully sought for also.

And althoghe this seeme a strange doctrine, pernicious, and to moue sedition amōgst the people, and to take from the lawfull Rulers all due obedience: yet whoſo will conſider the matter a right, ſhall finde it ſounde and true doctrine, and the onely doctrine of godly peace and quietnesſe, and means to auoyde all ſtrief and rebellion, by whiche onely Superiors ſhall rule in the feare of God,

and subiectes reverently obeye them without grudging or murmuring. For is there anie lawes more parfit then are the Lawes of God? Or did anie man better know the nature of man, then he which created man? Or anie more desirous to keepe them in his feare, and true obedi-
 ence, then God him self, who chose them for his people? Then who is so mad and
 God which impudēt, to thinkē that peace ad quiet-
 made man nesse can be amongst anie people or
 knoweth nation, by obseruing the Lawes of wic-
 best what Lawes are ked men, rather then in reteyning the
 moste expe wholsome Lawes of God? That man which is not able to rule him selfe, can bet-
 his prefer- ter governe his subiectes and defende
 nation. them, than God may his people? That
 the people shall rather enioye all bles-
 singes of God, in yelding to the wicked-
 nesse of the vngodlie Rulers, then to see
 them straightlie punished for transgres-
 sions of the confortable Lawes of the al-
 mightie? For after that God had once ge-
 uen his Lawes to his people, he shewed
 them playnlie by Moyses that he requi-
 red nothing els of them, but to feare
 him and to walke in his wayes, to loue
 him, and serue him with all their harte
 and

and to keepe his preceptes and statutes, which he comanded them that day. And why? bycause (saith Moyses) he is the God of Gods, the Lorde of Lordes, the greate mightie and dreadful God, whiche hath no respecte of persones, nor taketh anie rewardes. And this fructe shall you be fuer of in keepinge his Lawes. He wilbe your prayse, ad your God: Deut. 4.
 that is (as in an other place the same Moyseswriteth) He will make you a wise people, a mightie Nation, praysed and comed of all Natiōs, which shall saye, This is onlie a wise people, and a people of vnderstandinge ad mightie. For what people is so great, whiche hath their God so friendly and familiar with them, as the Lorde our God is in all thinges that we call to him for? For whiles we obey his Lawes, and suffer them in no case, ad in no persone to be transgressed and left vnpunished (to the vttermoste of our power) we are assured that the blessings which God after promised, shalbe powred vp vpon vs: that is to be blessed at home and a brode, in the frute of our wombe, of our lande, of our beastes and cattell. And the Lorde will make our enemies

Deut. 28.

194 : H O W T O O B E Y

which rise agaynst vs to fall before vs, to entre in one waye agaynst vs, and to flee by seuen wayes afore vs. And all the people of the earthe shall see that the Name of the Lorde is called vpon amongest vs, and shall be afrayde of vs.

Yt is then no newe doctrine which God so longe ago taught to the Israellites, nor no rashe or perelous doctrine wherby they are onely made wise, and moste strongly defended. Nether yet dothe it minister occasion of rebellion, without which there can be no godlie peace or quietnesse, as your experience in Englande hath all readie (as I suppose) sufficiently taught you: who haue felt rather hellike tormentes, and shamefull contusion, since ye permitted the wilde bores to caste downe the hedge of the Lordes vinyarde, that is, his Lawes and preceptes, then anie manner of godly peace, either in consciences or bodies: which miserie shall haue no end before you reclayme with a vehement zele and loue, your right title and possession of Gods Lawes, which you

*Let your
owne con-
sciences be
Judges in
this behalfe*

¶

you haue mooste vnthankfully gauen
ouer and neglected.

Yf the true zele of Gods people had
bene in you when poperie began to be
preached in the place of the Gospell,
when the Masse was reduced in place of
the Lorde's supper , and that by the ig-
norant Papists and malicious shau-
lyngs , when Antichrist was restored to
displace Christ : coulde ye have suf-
fered this vnpunished? Or if you had pu-
nished it as you were then charged by
Gods Lawes and mans , durste they ha-
ue proceeded to such impietie ? If you
had required the Magistrates to rule <sup>the com-
temp of
Gods Wo-
rde is the
dore to all
licentious
wickes-</sup>
you in Gods feare and not in tyrannie,
and that you woulde reverence them as
Gods ministers so rulinge you, other-
wise , not to acknowledg them but as
his enimies , and so to take them : durst
either that Iesabel so ragingly haue
trodē Gods worde the Gospell of Christ
our Sauiour as a polluted sowe vnder
her feete, either els so rashely destroy-
de her fathers and brothers Lawes be-
fore her : Durste she without all sha-
me so openly and vnfaythfully haue
broken promise to them (whiche

n. ii.

196 HOW TO OBEY

to their owne sorrow, and all others this day) were her chief promoters ? Assure your selfs no . If you had required all Massemongers, and false Preachers to haue bene punished with deathe (as is appoynted by Gods worde for such blasphemers and idolatrers , and if they to whom it apperteyned, had denied, your selues would haue seen it performed at all tymes , and in all places) then shuld you haue shewed that zele of God, whiche was cōmended in Phinees, destroyinge the adulterers : and in the Israelites againste the Beniamites, as before is noted . Ye then had not the Priestes of Baal so swarmed abrode, nor the seruantes of God haue bene in such abundāce murthered . But great was our synnes before, that this deserued: and colde was our zele to Godwardes after , that this shame haue suffred: and grosse is our blynd dulnes, whiche wil not yet see nor seeke to remedie it .

*what wa-
les are to
be obſcured
in refiſting
the ſuperi-
or powers* Neuertheleſſe in all these enterprises you muſte be certaine and ſure of this one thinge, that vnder the name of Religion and pretence to promote Gods glorie, you ſeeke not either your priuate

te gaynes or promotiō, as did all the carnall Gospelers, and such as would be cōted the chief pillers and mainteyners of the same in tymes past amongst you. And therfore vnder the cloke of Christ, seekyng the worlde, when Christ seemed to have the vpper hande: are now returned to their oldemaister Antichrist, to be his hired souldiars, and to fight vnder his banner agaynst Christ and his seruantes, by whom they were firste promoted. Which treason God is prepared all redie to reuenge, to pluck from them his fethers, and to set furth to the whole worlde their shame and nakednesse. For he is a iust God, and hateth Psalms. iniquitie, and therfore will be no cloke to couer their falshode and couetousnesse.

Also ye must beware that priuate displeasure, and worldly iniuries move you not more to seeke reuengement of your aduersaries, then the true zele and thirste of Gods worde, the liuely foode of your soules. For then do you seeke your selues, and not God: then take you his office out of his hande, to whom ye ought to commit all your priuate dif-

Des 31. pleasures and iniurieſ : then can ye not
Ezch. 9. loke to have Gods right hande vpon
Rom 12. your parte , but rather may be assured
 to finde him your enimie , and strongly
 armed againſt you . To reſiſte euill ther-
 fore is your parte , and to mayntayne
 Godlynesſe, but ſymply and vnfayned-
 ly , for the loue of vertue , and hatred
 of vice , yf you will be ſure to proſper,
 and auoyde Gods heauy diſpleaſure,
 who iſ the fercher of your hartes and
 ſecreates , and will in tyme diſclose
 them and make them knownen to all
 men .

But you perchaunce would gra-
 unt me all this , that it is both lawfull
 and godly , if the people wholie to ge-
 ther woulde follow the example of ze-
 lous Phinees and the Israelites , as be-
 fore was mentioned , and take puniſh-
 ment them ſelues vpon all blaſphem-
 ers of God , maniſt betrayres of
 their countrie , and cruell murtherers
 of their brethern : ſeing the Lawes of
 God and publicke peace can be by
 no other means reſtored . But when
 the people them ſelues agree not ,
 when

A doute
 which trou-
 bles the
 people .

when they are deuided amongst them selues, and the greatest parte of them perchance papistes, and will be maynteyners of such vngodly proceadings as are now broght in to Englande, how is it possible that by the weaker parte, Gods glory shulde be restored?

To this I answere, that as I know the restoringe of Gods worde, and *The answ.* comfortable doctrine of our Sauiour were. Christe to be the onely worke of God, and of no man (thoghe he forsake not man as a meane external) and also am not ignorant that he regardeth not the multitude and strenghe of man to accomplitche his purpose, who hath bene accustomed to geue the victorie to a few in number, and weake in strenght, that the glorie might be his: so will I not counselle you rashely to cast your selues in to danger, but patiently and earnestly to call to the lyuing Lorde for mercy, and acknowledging your synnes (for which this plague is powred vpon you) to desier him to shewesome si-

*New 13.
I Sam. 14.
Judges 9.
Judges 6.*

100 HOW TO OBEY

Exad. 2.3 gne of conforte: who hath promised to
hearē your groninges, and to beholde
your affliction, as he did the groninges
and oppression of his people in Egypt,
when they were broght to full repen-
tance ad fealing of their synnes: so that
he came downe from heauen, ad appea-
red to Moyſes, and sent him to be their
Capitayne, whom they once had forfa-
ken: as you haue done Christe.

*A suer signe that God heareth our pray-
ers when he giveth vs a mea-
sme to deli-
uer vs.*

Judg. 3. And as he also sent Othoniel to deli-
ver his people, whē they cryed vntohim
in that captiuicie that they were in vn-
der the idolatrous kynge of Mesopo-
tamia for the space of eight yeres.

Nether is this ynough to call vpon
God for helpe, except ye vtterly forfa-
ke the wicked doctrine and doinges of
the papistes, ad seeke also (to the vtter-
most of your power) for remedie in fo-
llowing the example of the people of
God, as it is writhen: whiche did not o-
nely serue God and call to him for hel-
pe, at what tyme they were destitute of
their worthie Capitayne Iudas Macha-
beus: but also sought it, and demanded it
where it was like to be founde. And af-
sem-

semblinge them selues together, came to Ionathan his brother, desiering him to be their guide and Capitayne, to helpe them in their miserie, and to defende them agaynst the enemies of God, their whole nation being then moste cruelly oppresst on euery side, and the moste parte of them in vile flauery , seruinge the strāge Gods of the heathen. Thē Ionathā pityinge their estate and his owne, did not deny their requeste, but willingly toke in hande that dangerous enterprise, beinge assured that the cause was lawfull , to maintaine to his power Gods glorie ād to succour his afflicted natiō, as his brother Iudas had done be fore him. And doinge the same with a simble eye , accordinge as he was boide, God prospered his doinge , and he had good successe

Therfore yf they did well in demādinge succour , and he discharged his conscience in graunting their request, why is it not also lawfull for you to seeke helpe of thē that be able ād willing: and for them likewise to graūte helpe, to whom God hath lente it for that vse

202 HOW TO OBEY
especially?

But I know your answere: experience (saye you) hath taught vs the contrary. For if God had bene pleased herein with . Syr Thomas Wyat that valiant Capitayne taking in hande the like enterprise : it shulde vndoubtedly haue had better successe. But he being a man, and of God , of great estimation amon-
gst all goodmen , was notwithstandinge apprehended, condemned, and at the last (althogh he was promised his par

Sir Henry
Wyat.

The Duke
of Suffolk

The Lorde
Thomas
Graye.

don) as a traytor beheaded. And besides him Sir Henry Isley knight , with many godeley men for the same facte, hanged, and murthered. The like also ye will affirme of that Noble man Henry Lorde Graye, Marques Dorset, ad Duke of Suffolke : who onely for the zeale that he had to promote Gods glorie, and the libertie of his countrie, prepared him self with that power he coulde make to the ayde of the sayed Wyat, accordinge to his promisse . But beinge deceaued , or rather betrayed by such as he trusted vnto, was in the ende also apprehended, and with his brother the Lorde Thomas Graye (a Gentleman of great courage, and

and towardnesse, likewise beheaded.

Althogh I minde not to stand long in the praise of these worthye mēs factes, who moste cowardly were of many betrayed, which since perchance haue felt some parte of worse misery : yet so muche must I nedes confesse in their behalf, that none but papistes, or traytors can iustly accuse them of treason or disobedience. Of whō to be misdained or slandered, is in the eyes of the godly, no small cōmendation, ad prayse. For to passe ouer with silēce the duke of Sulffolke (whose noble parētage and ernest loue that he bare to the promoting of Christes Gospell, and the welth of his coūtrie, is to all Englishe men sufficienly knowne) what I beseeche you moued Wyat that worthy knight to rise? Was it his pouertie ? Beholde, he was a famous Gētleman of great landes and possessions, stowt and liberall in the seruice of his Prince, faithfull to his countrie, and mercifull to the poore. Soght he ambitiously honour ? Which of his enemies coulde herewith iustly charge him ? Did he this bicause he was of a troublesome ad busy nature, which

coulde not be vnder lawfull governe-
ment. His great wisedome, modestie, ad
gentle behauour at all tymes, ad to all
persons, did well declare the contra-
ry: euer more being founde a faythfull
Capitayne to his Prince in the fielde, ad
an obediēt subiecte at home. What the
moued him to this dangerous entrepri-
se? Verely, the zeale of Gods trueth
and the pitie that he had to his Coun-
trie, for the miseries he sawe to appro-
che by the vsurped power of vngodly
what mo-
ned M. wy
at to this
enterprise.
Iesabell, and her merciles papistes the
sowldiars of Antichriste. Yf it be treason
to defend the Gospel and his Countrie
frome cruel strangers and enemies, the
was Wyat a traytor ad rebell. but if this
was his duetye, and all others that pro-
fessed Christe amōest you, then are all
such traytors, as did deceave him: and
such as toke not his parte also, whē ty-
me ad occasiō by him was iustly offered.

And thogh his enterprise had not
such sucesse, as we would haue wilshed:
yet was it no worse then our cowardnes-
se, and vnworthiness deserued. Whiche
nether ought of anie therfore to be con-
demned, nether shulde be anie discoura-
gement

gemēt to others in the like. For some tymes we see the verie seruantes of God to haue euill successe in their doinges , according to mas judgement: and yet God is well pleased therwith. As the example of the Israelites, wherof we made mention before dothe moste manifestlie approue : at what tyme they armed them selfues agaynst the Beniamites, and that at the commandement of God , and yet were twise disconcfyted , losing the first tyme 22. thousand men : and the next day folowing 18. thowfand: bothetymes, consulting with the Lorde, and folowing his commandement.

If thou wilt here pronounce accordig to the effecte, behold, thou shalt pre ferre the vile ad adulterous Beniamites to the seruautes of God: those which mo ste abominably abused the Levites wiffe, to them that with the zele of God soght to haue the transgression punished. Euen so, saye I of worthie Wyat: Yf you judge his facte according to the successe in mans reason: then shall you preferre to him all the false and flattering Counsellors , all wicked and blouddy Bishoppes, and all others that would be

*How dan-
gerous it is
to iudge
the cause
by the suc-
casse.*

Iud.29

counted Nobles, which in very dede be
traytours to God and his people. But
Wyat, I dowte not, departed with praysie
the seruant of God, where all these are
left to perpetual shame and destruction
without speedie repentance. O noble
Wyat, thou art now with God, and those worthy men that died for that en-
terprise! Happy art thou, and they whi-
ch are placed in your everlastinge inhe-
ritance, and freed from the miserie of su-
che as were your enimies, in so iuste and
lawfull a cause: who liue as yet patrones
of idolatrers, of theues and murtherers,
agaynst whom thou and thine shall stande
one daye as iudges to their cōdēnation.

For what can you Nobles or Couſel-
lers saye for yourſelues at that daye, whē
God ſhall call you to accompt (ye kno-
we not how ſone) which haue permitted
Wyat, and with him the whole Churche
and comon welth of England to fall in-
to the handes of Gods enimies, and
would not reſkewe him, ſome of you
hauing then in your handes ſufficient
power not onely to haue ſupported him
and others which feare God accordinge
to duety ad promiffe. but to haue ramed
the

the rāping lyons, raginge beares, ad rāueninge wolues? Haue ye not herein iustly cōdemned your selues as faynt hartē cowardes and manifeste trayters, not onely to Wyat, but to God him self, to his poore oppressed seruantes, and to your owne nativē and ruynous coutrie? But your vngodly fetches and wicked doinges (wherof I am not all together i-gnorant) with your names, I do now pur poslye omitte: perchāce God in the mea ne season will chaunge your myndes, softē your harde hartes, and call you to repentaunce. Otherwise doute ye nothige, but God will minister either to me, or some other(or it belongeth) the like occa-sion to set forth your shame and naked-nesse to all posteritie, as you moste worthely haue deserued: who hithervnto haue shewed your selues (in contemnyng so many ad notable occasiōs offered by Gods prouidence, as well syncē as in the dayes of Wyat) to be mē in whom is ne ther zele to religion, nor loue to your coutrie. And therfore I leauinge you to Gods mercies, or fearefull iudgementes, will speake a worde or two by the waye, to thē which will be called Gospellers, ad

*The condā
nation of
the Nobles
in fur-
sakings
wyat.*

*Gospellers
fearenges
man more
then God
are made
instrumēts
of Satan.*

yet haue armed them selues agaynst the Gospel drawing forth with them out of their countrie to mayntayne Philipps warres, and to please Iesabel (who seeketh by that means, to cut their throtes trastely) their poore and ignorant tenates and other souldiars without knowledge , whiles their brethern be burned at home and their countrie like to be wasted, spoyled, oppressed, possessed, and replenished with vngodly Spanyardes. Is this the loue that ye beare to the worde of God? (ô ye Gospellers) haue ye bene so taught in the Gospel to be wilfull murtherers of your selues, and others abroad , rather then lawfull defenders of Gods people , and your countrie at home? Is Gods cause become iniuste ad not meete to be defended: and the cruel murther and shamefull slaughter of Princes approued ? This hathe not the Gospell taught you , but chieflye in all your doinges to seeke the kingdome of God, next to loue your neighbour as your selues : and in no case to be murtherers (as all you are) that either for pleasure of Princes, or hope of promotion, or gayne of wages are become Capitayns, or soul diars,

diars in vnlawfull warres, especially in
this case and daungerous tyme.

Then which of you all now for shame
can accuse that zelous and godly man
Wyat, whither ye be of the Nobles,
Cousellers, Lords, knightes, or of the co
mon souldiars? I wil make your owne
consciences iudges in this matter, whi
ther worthie Wyat or you shuld be take
for traytors? He, who in the feare of God
and loue towardes his countrie soght to
defende all, ad to distroye none: or you,
who seekinge the defece of none, labour
to destroy all? He, who indeuored him
self to withstande wicked Iesabel, and
the onely traytors of God's truthe, and
their countrie, as Priests, Bishoppes, and pa
pistes: or you that haue bene their mayn
teyners, with shildes ad bucklers. He, w
ho according to the worde of God, soght
with the daunger of all his goods, lan
des, and liffe, to keepe out stragers, whi
ch were comyng to rule ouer you, and
to deuoure you: or you, which haue be
ne meanes with your liues, lands, and
goodes to bringe them in, and to defend
them? He, who would be openly knownen
in his doinges as he was in harte, their e-

nimie: or you which hate them inwardly, and yet do what you may to shewe your selues friendes outwardly? But tell me your gaynes in the end. To conclude, he who did his indeuour amonge his contriemen at home to defend them, or you whiche helpinge your enemies abrode, labour to destroie your friedes and countrie at home?

Souldiars
goinge wi-
th their
Captayns
to unlaw-
full warrs
and losing
their country
deserte,
are rebells
to God and
strayours
to their
country.
Gen. 9.

Deut. 5.
Levi. 24.
The condē
nation of
London in
forsakinge
wyat.

Also you subiectes ad souldiars, which are gone with them to butcher your selues and others without cause or cōscience, contrarie to the worde of God, be you assured that before him you shall be condemned as rebells and disobedient persones, where as your godly bretheren which in a iust and lawfull cause died with faithfull Wyat, are alowed before God, and of all goodmen commended.

O London, London, thou that boasted thy self to be the Ierusalem of all Englā de, wherin Christ chieflie was preached, and the truethe of his Gospell best knowne, remēber how thou forsookest that godly Capitayne, ad what promise thou madest him. Thou(I say) which mightest haue bene an example and cōforte to all the Cities, and Townes in Englande, ad to

to haue made the papistes to tremble ad
quake for feare : God graunt that for
thy faynt harte in that behalf, and sha-
mefull falling from God in murthering
then and synce so many of his seruantes
and Prophetes, thou be not left likewise
destitute and desolate, not one stome left
vpon a nother, as happened to Ierusalé. Mat. 24.
Thou canst not herein defende thy self,
which synce hast bene readie, and yet art
to maintayne wicked Iesabell in her ty-
rannie at home, ad in her vngodly & ne-
deles warres abrode with thy goods and
bodie at her commandement, being ther-
by made an ayeder, helper, and furthe-
rer of all her vngodly oppression and ty-
rannie. And therfore must nedes be par-
taker with her of the dreadfull plagues
and punishments , which God hath ap-
poyncted for such impietie.

Wherfore to conclude this matter, yf
Wyats cause was iuste and lawfull , as
thou muste nedes confesse: for if he were
fautie in anie poynt, it was chieflie in
this, that he pretended rather the cause
of his countrie, then of Gods Religion,
which allwayes ought to be preferred,

o. ii.

215 · H O W T O O B E Y

and with out the which no Realme or nation may long cōlynewe in quietnesse: for thē God keepeth not watche ouer thē. Yf also he was betrayde of others, and fough̄t not to betraye any: if he purposed Gods glorie, and the defence of his countre: If the iustnesse of the cause ought to trye his doinges, ad not the effect that folowed, or the preuētige of tyme, where vnto he after a sorte was inforsed: thē ought no perfonne, whither he be a Ruler, or subiecte, Counseller, Noble, publicke or priuate to be discouraged, but rather encouraged by Wyats example. The people to seeke and demande helpe of thē that are able, and they to graūt thē succour willigly: seeking by all me- ans possible to restore Christ agayne, ad his kigdome, with whom you haue lost all godlye libertie ad quietnesse: and to expell Antichrist and all his adherentes, by whom you are broght in this misera- ble slauery and bōdage, both of bodies and soules.

And thoghe it succede not the first or seconde tyme, no more then did the entreprise of Wyat, or of the Israelites: yet when God shall see your zele and dili- gence,

gence, to be applyed onely in seekinge
to maynteyne his kingdome , and the
glorie therof: he wil helpe no dowte at
lenghe to confounde all his enimies, as
he did the thirde tyme confort the Is-
raelits to the viter destrucciō of the ad-
ulterous Beniamits . We must now loo-
ke for no reuelations from the heauens
to teache vs our duety, it being so play-
nely set before our eyes in his worde.
And if in this case considerately begone
in the feare of God, it shuld happen any
of you to perishe, consider you perishe
but in the fleshe to lyue with God: lea-
ving in the meane tyme an example be-
hinde you , that you liued in his feare
and soght his glorie according to your
duetye.

*Weight to
be contented
with Go-
ds worde
only and
looke for no
newe reue-
lations .*

C H A P . XV.

*What remedy or counsell is left , to the poore and af-
flicted seruantes of God , at what tyme they are
destitute of all outwards meās and supporis of me .*



O the people of Israel,
whom God from amon-
ge all nations chose to
be his peculiar people,
he did not onely geue
his Lawes, ordinances

o. iii.

and statutes: but also instituted all kinde
of officiers to see the same Lawes put in
execution . And besides this, appoynted
such as might be leaders and defenders
of them in tyme of warre agaynst their
enimes , and such as shuld mayntayne
their right at home in tyme of peace: as
were their iudges and princes appoyn-
ted ouer euery Tribe, besides their kin-
ge and chief gouernour, to whome it was
lawfull for the people a-^t for every Tribe
to resorte in tyme of daunger, to as-
ke, counsele and desier helpe , who were
likewise bounde to heare their cause,
and support them , whither it were by
counsele or bodeley trauell.

In like maner God hath no lesse mer-
cifully delte with you in Englande , not
only geuing vnto you his Lawes and ho-
ly worde , with farre greater light and
playner declaration of his will and plea-
sure then euer was published to the Is-
raelits : but also hath furnished you wi-
th all sortes of Magistrates, officiers, and
gouernors necessarie for the accom-
plishment, or rather execution of the same.
To whom it ought to be no lesse lawfull
for

*The gra-
ces of God
tow-
rdes
Englande
are most a-
bundant
and yf they we-
re the*

O R D I S O B E Y . 215

for you to resorte for comforde in your necessitie , then it was to the Israeletes, and they as muche bownd to heare you. For this cause haue you Mayres, Shiriffs, and Aldermen in Cities, Countables ad Bayliffs in Townes, knights ad Iustices, in Shires and countries . To these ought the people to haue concurse in necessitie, who shuld be their refuge and ayde in all trouble and aduersitie.

But if all these be so shamfully corrupted , and so myndles of their charge and office , that nether the Citezens can be cōforted,nor suckerad by their Mayres, Shiriffes, and Alder men : nether the poore Townesmen and Tennants by their Iustices and Landelordes , but all geuen ouer as it were to Satan , and to serue the lustes of their chief Rulers, care not whether the poore people sinke or swyme, so it be well with them(thogh it be a thinge impossible that the people can be distroyed and they escape daunger, or that their neyghbours house cā be consumed with fyre, and theirs remayne vntouched) Yf all I saye,in whō the people shuld loke for comforde,wer

*It is impa-
ffible for
the people
to perdyne
and the
Rulers to
escape.*

all together declyned from God (as in dede they apeare to be at this present ty me in England, without all feare of his Maiestie or pitie vpon their brethren) and also , yf the leaſt and weakeſt parte of the people in all places feared God, and all outwardē means of helpe vtterly taken from them , nether being able to fynde remedie amōgeſt them ſelues, nether cā ſee how to be ſupported o- thers: the affure your ſelues (deare bret- hern and feruants of God) there can be no better counſell, nor more comforta- ble or preſent remedie (which you ſhall proue true, iſ God graunte you his Spi- rite and grace to folowe it) then in con- tynual and dayly inuocation of his Na- me , to reſt whollie and only vpon him, make him your ſhilde, buckeler and re- fuge , who hath ſo promiſed to be to all them that are oppreſſed and depend v- pon him : to do nothing commanded agaynst God and your conſcience, pre- ferring at all tymes (as you haue learned before) the will of God, to the will, punishments , and tyranny of Princes: ſayng , and anſweringe to all maner of
per-

persones: This hath God commanded, this must we do. That hath God forbiddé, that will we not do. yf you will robbe vs and spoyle vs for doinge the Lordes will, to the Lorde must you make answere, and not to vs : for his goodes they are, and not ours. If ye will impri-
sone vs, behold, ye are oppressors. If ye will hange vs or burne vs, beholde ye are murtherers of them which feare the Lorde, and are created to the Image of God : for whose contempte ye shall be straytly punished. And for our parte, yf you take from vs this vile and corrup-
tible lyffe, we are assured the Lorde will geue it vs agayne with ioye, and immortalitic both of bodie and soule.

Yf God geue you grace to make this or the like answere, and strenghto contemne their tyrannie , you may be certayne and sure to finde vnspeakable conforte and quietnes of conscience, in the mydle of your danger and greatest rage of Satan. And thus boldly con-
fessinge Christ your Sauiour before men(as by the example of thousandes of your bretheren before your faces

*Tyrantes
can go no
farther
then God
permittith.*

God doth mercifully incourage you) you may with all hope and patience wayte for the ioyfull confession of Christ agayne before his Father and Angells in heauen, that you are his obediante and dearely beloued seruantes, being also assured of this , that if it be the will of God to haue you anie longer to remayne in this miserable worlde , that then his prouidence is so carefull ouer you, ad present with you, that no man or power can take your liffe from you, nether touche your bodie anie further then your Lorde and God will permit them . Whiche nether shall be augmented for your playne confes-
sion , nor yet diminished for keepinge of silence . For nothing cometh to the seruants of God by hap or chaüce, who se heares of their heads are numbred . Wheroft yf you be so assured as you ought to be , there can be nothing that shuld make you to shrinke from the Lor de . If they do cast you in prisō with Ioseph, the Lor de will delyuer you: yf they cast you to wilde beasts and lyons, as they did Daniel, you shall be preserued: yf in to the sea with Ionas , ye shall not be

be drowned: or in to the durtie donegeon
with Ieremie, you shall be delyuered: ei-
ther in to the fyrye furnace with the Si-
drach, Misach, and Abednago, yet shall
you not be consumed . Contrarie wise,
yf it be his good pleasure that you sh-
all glorifie his holie Name in your de-
ath, what great thing haue you loste? Name can
lose their
life but by
Godes app-
pointment
Changing death for liffe, misery for fe-
licitie, contynuall vexation and trou-
ble, for perpetuall rest and quietnesse:
cholinge rather to dye with shame of
the worlde being the seruantes of God,
then to lyue amongst men in honor
being the seruantes of Satan, and con-
demned of God . Otherwise, if you ge-
ue place to the wickednesse of men to
escape their malice and bodily dangers,
you shewe your selues therin to feare
man more then the mightie and dread-
full God : him that hath but power of
your bodie, and that at Gods appoyn-
tment, then God him self, who hath po-
wer , after he hath destroyed the body,
to cast both bodies and soules in to hell
fyre, there to remayne euerlastingly in
tormentes vnspeakable.

*Shamefull
shiffties.* And moreouer that which you loke to obtayne by these shamefull shiffties, you shall besure to lose with gryef and trouble of Conscience. For this saying of our Maister being true and certayne, That they which seeke to sauē thair liffe (meanyng by anie worldly reason or policie) shall lose it: what shall be their gaynes at lengh, when by disimulation and yelding to popishe blasphemie, they dishonor the Maiestie of God to inioye this shorte, miserable and mortall lyfie: to be caste from the fauour of God, ad companie of his heauenly Angells, to inioye for a shorte tyme their goodes and possessions amon-ge their fleshly and carnall friends: when as their conscience within shall be deeply wounded with the helllike tormentes: when goddes curse and indignation hangeth contynually ouer the heades of such, ready to be powred downe vpon them: when they shall finde no comforde, but vtter dispayer with Iudas, which for this worldly riches (as he did) haue folde their Maister: sekinge either to hange them selues with Iudas, to murther them selues with Fran-

Matt. 16.

*Offsuch
you have
had suffi-
cient prife
before your
eyes.*

Iudas.

ces

ces Spera, to drowne them felues with Spens.
Justice Hales, either els to fall in to a ral
ginge madnesse with Iustice Morgen.
What comforte had Iudas then by his
mony receaued for betraynge his Mai-
ster? Was he not shortly after compel-
led to cast it from him with this pitifull
voyce: I haue synned in betraying in-
nocēt bloud? Coulde anie of these fore-
named persons, after they had commyt-
ted the like treason to our Sauour Ie-
sus Christ finde anie more comforte in
their friendes, from whom they were so
loth to departe? Or anie more pleasure
in their possessions, or assurance in th-
eir treasures? Beholde, they had all mo-
ste miserable lyues for the tyme, and
shamefull endes.

Mat. 17.

Then deare brethern in Christ,
what other rewarde can anie of you lo-
ke for, commyting the like offences?
Haue you anie more assurance of Gods
mercies then they had? Woulde not
Christ spare his owne Apostle Iudas,
and yet will pardon you? Did not iude-
ge Hales appearingly professe the Gos-
pell a longe space, and was greatly
commended for a godly man amon-

222 H O W T O O B E Y

wicked
Day of Chi
chester
Was the
cause of his
desperation gest the Godly? And yet after by the im-
portunate perswations of the pestilent
papistes denyinge his Maister, sustayned
this horrible iudgment, that he and such
like might be a perpetuall example for
you and all men to feare the like or
worste punishmente.

You see therfore how there is no
truste but in God , no comfort but in
Christ , no assurance but in his promis-
se, by whose obedience onely you shall
auoyde all danger . And whatsoeuer
you lose in this world and suffer for his
Name , it shall be here recompenced
with double according to his promise,
and in the worlde to come with liffe e-
uerlastinge: which is to finde your liffe,
when ye are willinge to lay it downe at
his commandement.

Mat. 10.

The second
and laste
remedie. I am not ignorant how vnnaturall a
thinge it is , and contrarie to the fleshe,
willingly to sustayne suche cruell dea-
the , as the aduersaries haue appoynted
to all the children of God , myndinge
constantly to stand by their profession:
which to the spirite notwithstanding is
easie and ioyful. For thogh the fleshe be
fayle , the spirite is prompte and redy.

Wherof

Wherof (prayed be the name of God) you haue had notable experience in many of your brethern very martyrs of Christe, who with ioye paciently and tryumphinglie, haue suffred and drunke with thurste of that bitter cupp which nature so muche abhorreth: wonderfully strēghned no dowte by the secreat inspiration of Gods holy Spirite. So that there ought to be none amōgest you so feeble, weake or timorous, whom the wonderfull examples of Godes present power and singuler fauour in those persons, shulde not incourage, bolden, and fortifie, to shewe the like cōstancie in the same cause and profcission.

Neuertheles, great cause we haue thankfully to consider the inspeakable mercy of God in Christe, which hath farther respecte to our infirmitie, that when we haue not that boldenesse of spirite to stande to the death, as we see others, yet geuing so muche to our weake[n]esse, he hathe prouided a present remedie, that beig persecuted in one place, we haue libertie to flee in to a nother: where we cannot be in our owne coutrie

224 HOW TO OBEY

Mat 10. with a safe conscience (except we would
The greates make opon profession of our religion,
eefore that which is every mans duetie, and to be
Englyshe broght to offre vp our liues in sacrifice
banyshe- to God in testimonie that we are his:) he hathe mollyfied and prepared the
bed for hartes of stranges to receue vs with all
Christe pitie and gladnesse , where you may be
fake fronde also not onely delyuered from the sea-
in other Countries re of death and the papisticall tyrannie
practised without all measure in that
coutrie: but with great freedome of cō-
science heare the worde of God conty-
nually preached, and the Sacraments of
our Sauiour Christ purely and duely
ministred, without all dregges of pope-
rie, or supersticion of mans inuention:
to the intent you being with others re-
fresshed for a space, and more strongly
fortified, may be also with others mo-
re willing and ready to laye downe
your lyues at Gods appoyntment. For
that is the chiefeſt grace of God , and
greatest perfection, to fight euē to the
bloude vnder Christes banner, and with
him to geue our liues.

But if you will thus flee (welbelo-
ued in the Lord) you must not chose
vnto

vnto your selues places according as
you phantasticall; as many of vs which ha-
ue left our countre hauedone: some
dwelling in papisticall places amongst
the enimies of God in the myddle of
impietie in France, as in Paris, Orlia-
nce, and Rone: and some in Italy, as in
Rome, Venedicke, and Padua. Which per-
sons in fleeing from their Quene, runne
to the Pope: fearing the daunger of their
bodies, lecke wherelse they may poysone
their soules: thinking by this means to
be lesse suspected of Iesabell; shew
them selues afrayd and ashamed of the
Gospel, which in tymes past they haue
slowly professed. And lest they shuld be
thoght fauorers of Christe, haue purpos-
ly ridden by the Churches, and Congre-
gations of his seruauntes their bret-
herne, nether mynded to comforte
others there, nor to be comforted them
selues. Wherin they haue shewed the co-
ldenesse of their zeale towarde religion,
and geuen no small occasion of slander
to the worde of God, which they seemed
to profess. For beinge returned againe
into their Countre, they either become
Idolaters with the papistes to please the

Mat. 10.
Quene, and kepe their possessions, or
els dissemblers with the rest of counter-
fete christians : but to their owne con-
demnation at length, except the Lorde
graunt vnto them speedie repentance .
For whoso are ashamed of Christ , and
his Gospel, thus denying him before me :
them hath he promised to deny , and be
a shamed of before his Father, and An-
gells, in heaven. This maner of fleeinge
then is vngodly , and (as you heare)
daungerous : and therfore not lawfull
for you therin to folow theire exam-
ple.

Nether is it ynougue to keepe you
out of the dominions of Antichriste, ad
to place your selues in corners where
you maye be quiete , and at ease , and
not burthened withe the chardges
of the poore , thinking it sufficient if
you haue a litle exercise in your hou-
ses in reading a chapiter or two of the
Scriptures, and then wil be counted ze-
lous persons and great gospellers . No
brethern and sisters , this is not the way
to shewe your selues manfull souldiers
of Christ , except you resorte where his
banner

banner is displayed, and his standarde sett vppe: where the assemble of your brethern is, and his worde openly preached, and Sacramentes faithfully ministred. For otherwise, what may a man iudge, but that such either disdayne the compagnie of their poore brethern, whome they ought by all means to helpe and comfort, according to that power that God hath geuen them for that ende onely, and not for their owne ease: or els that they haue not that zeale to the house of God, the assemble of his seruantes, and to the spirituall gyftes ad graces (which God hath promised to powre vpon the diligent hearers of his wörde) as was in Dauid: which desiered being a kinge, rather to be a doore-keeper in the house of God, then to dwel in the tentes of the vngodlye: lamenting nothinge so muche the iniuries done vnto him by his sonne Absalom (which were not small) as that he was depryued from the comfortable exercices in the Tabernacle of the Lord, which then was in Sion. Neither dothe there appere in such per-

118. HOW TO OBEY

Esa 2.

sons that greedie desier (wherof Esai maketh mention) whiche ought to be in the professors of the Gospell, who never woulde cease or rest, till they shuld climbe vp to the Lordes Hill: meaninge the Churche of Christe, sayng one to another: Let vs ascende up to the Hill of the Lorde, to the house of the God of Iacob, and he will teache vs his wayes, and we shall walke in his foote steppes. For the Lawe shall come forthe of Sion, and the worde of the Lorde from Ierusalem. Whiche zele the Prophet dothe not mention in vayne, but to shew what a thurst and ernest desier shuld be in the true Christians, and how the same appeareth in seekinge and resortinge to those places, where it is set forthe in greateste abundance and perfection, as was after Christes ascention in Ierusalem. And as that zele shewed them to be of Christe, by the like must we be iudged Christians also, that if we flee for Christe, the places where vnto we flee may beare witnes for what cause we are fledde.

Nether is yt a sufficient excuse
which

which many alledge, that they beleue
to be saued by Christe, that they haue
sufficient knowledge of their duety, and
the rest, they can supplie by their owne
diligence. Whose faithe is not so muche
(I dare saye) but they haue neede to de-
fier with the Apostles, Lorde increase
our faithe. And if they will so confesse,
why do they forsake the chiefeſt means
that God hathe ordeyned, which is the
open Congregations of his people, wher-
e his worde, the fountayne of faith, is
moſte plentely preached, and where the
Godly examples of others maye be a
ſharper ſpurre to prick them forward.
And as for the knowledge and diligence
of ſuch, may be no buckler to defend
their doinges. For yf they haue thofe
gyftes wherof they boſte, where may
they beſtowe them better then in the
Churche of God? Except they will ſaye,
they are borne to them ſelues, and haue
the gyftes of God which he would haue
comon to others, applyed to their owne
priuate fantasie, which is to lappe them
vp in a clowte, and not to put them
forth to the vantage of the owner, as did ~~theiſe~~ ^{worldly respects} God egle
~~to be auay~~

the y^e profitab^e seruant: and as all they do, to whome God hath geuen either learninge, cou^sel, or worldly substā ce, which eithet for the streight of Cities, pleasantnesse of ayre, trafficke or marchādise, or for anie other worldely respect or politie, do absente the selues frō the Congregatiō and companie of their poore brethern, where Christ hathe aduaunced his standarde, and blowen his troumpet, as is afore sayed.

Yf God then geue you not strength at the firste to stand in his profession to the death, nor that you cannot be quiete in conscience, abiding in your cou^rtrie: you see how his mercy hath geuen you libertie to flee, and what places he hath appoynted for you to flee

*The grāces of God
towārdes
Englaund
are most a
bundant*
vnto, that is, were ye may do good to your selues and others, where ye may be free from superstition and idolatrie, where your faithe may be increased rather then diminished, and if they wo your selues strengthned, confirmed, and *mid* ye the more strongly armed.

But if you intaryinge will nether stande manfully to Christe your Mai-

Maister, but betraye him with the Papistes in doinge as they do, nor yet with thankes vse this remedie that God hath grauted to oure infirmitie, to resorte to his Churches godly istitution: what answere shall you be able to make to his Maiestie when he shall call for accoumpt of your doinges? How shall you auoyde his wrathfull indignation, now redie to be powred vpon his enimies? Assure your selfe, they shalbe taken in there synne: ad you also as God doth fynde you. Yf in the tentes of his enimies, doinge as they do vnder their standerde, to be stryken with them, and also to perishe. For in takinge part with their impietie, you must be partakers of their cupp likewise.

Nether is this anie newe or hard doctrine that may exceede your capacitie, but may rather be termed your a. b. c. & first principles, where in none ought to be ignorant. That is if we wylbe Christis scholers, we most learne to beare his crosse, & to folowe him: not to cast it ofe our shulders with the enimies, and rone from him. It is the sa-

me lesson which of children we learned
in the Lordes prayer, that the Name of
God the Father may be sanctified : His
kingdome come: His will be done, Mar-
ke it brethren, that your daylie prayer
turne not to your everlastinge confu-
sion. For yf you daylye praye , that by
you his Name maye be sanctified , that
is , that he may be worthely honored
for his maiestie ad woderfull power, re-
uerenced for his mercy , and infinite wi-
dome, feared for his justice ad iuste aud-
gements: and yet for feare of the vngod-
ly, do blasphemie his Name by dissimu-
latio ad butwarde idolatrie , are ye not
herein judges of your owne condemnation?
Prayng that his Name may be ho-
nored with your lyppes, and blasphemie
him in your deeds ? When you
praye that his kingdome may come,
and yet you your selues do buylde and
establishe the kingdome of Satan? Whē
you desier that his will may be done,
and contrarie therunto, studie to main-
tayne and accomplish the wil of Sa-
tan and his members?

Wherfore be nomore diseaneed

ja

info playne & matter. If the Lorde
be God, folow him: if Baal be God,
go after him. Playe no more the hypo-
erites, praye not with your lippes only,
but expresse the same in your workes.
Subiecte yout selues whollye to God:
for he hath redemed you. Honor him
alone: for you are his people. Let not
the example of any leade you in to er-
rour: for men are but mortall. Truste in
the Lorde: for he is a sure rocke. Bewa-
re of his iudgementes: for they are ter-
rible. Trust not to your owne shiftes:
for they will disceave you. Marke the
end of others, and intyme be warned.
These lessons are harde to the fleshe,
but easie to the spirite. The waye of the
Lorde is a strayte path, but most faithe-
full, sure, and comfortable. In this waye
haue you also promised to walke with
Christ: and for the same cause do you
beare his Name, that you shuld forsake
the worlde and the fleshe, to yelde vnto
him all honour and obedience, before
the face of men in earthe, that he may
bestowe vpon you the glorie of his Fa-
ther which is in heauen. To whom with

1.kis.19
*The cōclu-
ſion concre-
ting the
effict of
the whole
booke.*

234, HOW TO OBEY
the Sonne, and holy Ghost be ever-
lasting prayse, honor and glo-
ry for euemore. Amen.
From Geneua, this first
of Ianuarie. M.
D.LVIII.

FINIS.

WILLIAM KETH TO
the Reader.

The vayne harte of man, full frayle is and blynde,
vncerteynely settled, and rest can none fynde:
Whose hap is in wandring, to wade the wronge way,
As one apte by kynde to runne still astray. (oight,

For, what thige so good by trueth hath bene wr-
Or what so well framed hath nature forth brought,
Which man is not prone by crafte to accuse,
And natures good gyfes dothe not sore abuse?

Thus see we how man, contemning Gods grace,
Is wholie inclyned, that ill shulde take place:
Whose will (trueth reiectinge) delith that to haue,
Which nature corrupted woulde seeme still to craue.

Sith man then in iudgeinge, so thwartly is bente.
To satisfie fansie and not true intente:
How hardly in this case, can such judge vpright,
Whertrueth dothbut peepe out, as semth to our sight.

Ful nedefull then were it, we had this respecte,
Before we receave ought, or ought do reiect:
The thinge to decide so with Iudgement and skill,
That trueth may be stickler, and not our one will.

Beholde here a trueth drawne forth of her grane,
By power sore oppresled, and made a bonde slauie:
Whose chais, thogh this Autor could not retteare,
Yet hath he forth broght her, in to moste clere ayer.

With whom now to reason, who so wil assayle,
Shal learne how ill Rulers we ought to obeye.
Whiche kill, how they care not in their cruell rage.
Respetting their will more, then lawe, othe, or charge.

fū

Wh^e se sy longe fostered by suffrance and awe,
Hauē right rule subuerted, and made will their lawe:
Whose pride, how to temper, this truthe will thee tell,
So as thou resistē mayste, and yet not rebell.

Rebelliōn is ill, to resistē is not so,
When right through resisting, is donne to that foo,
Who seeketh, but by ruine, agaynst right to raigne,
Not passinge what perishe, so she spoyle the gayne.

A publick weale wretched, and to farre disgraste,
Where the right head is of cut, and a wronge in steed
A brut beast vntained, a misbegot then; (plaste,
More nice to be ruled, then raigne ouer men.

A maruelous malnesse, if we well beholde,
When sighes shall assaut me, to see them selues soldē:
And yet whē frō flauery, their friēds woulde thē free,
To stick to their foes so, still flaues to be.

For France spītēth Spayne; which Englaund doth
threat,
And England proud Spanyards, with saltē woulde
fayne eate:
Yet Englaude proud Spayne aydeth with men, ships,
and boates.
That Spayne, (France subdued once) may cut all their
throtes.

A people peruerse, replete with disdayne,
Thogh flattrie fayne hide woulde their hate, and vile
trayne.
Whose rage, ad hotte luste, disceate, crafte and pride,
Poore Naples their bondeslaue, with great grefe hath
tryed.

Lo,

we,
we:
ell,

o,
e,
e.
ste,
teed
aste,
P
olde:
free,
doh
ulde
hips,
their
l vile
ride,
hath

Lo,

Lo, these be the byrdes which Englade muste feede,
By plantinge of whom, to roote out their feede
Their owne landes ad lyues, by them firste deuourde,
Their maydes then adwyues, moste vylelic deflourde.

Is this not stronge treason, ye vnnoble bloudds?
To abyde suchc destroyers, both with landes ad goods?
But when they thus pinche you, and ye put to flight,
To what forte then flee you: or where will you light?

For Englande thus folde, for Spaniardes to dwell,
Ye maye not by right, posseſſe that ye sell,
They ſeinge your treason, agaynſte your owne ſtate,
Wil not with theiris truſt you, which they know ye hate.

To Skotlande or France, yf ye then ſhulde cry,
Your vile deeds now preſent, they may well tely,
And Dutchläd abhorth you: this the doth remayne,
Whē Spaniards are placed, ye muſte to newe Spayne.

But, oh dreadfull plague, ad ſigne of Gods wrothe,
On ſuch noble Gnatō, ſtronge foes to Gods trothe.
Whom fonde feare hath framed, to prop ſuch a ſtaye,
As countrie and people, ſo ſeekth to betraye.

Which thinge herein proued, to be with out doute,
All ſuch full well finde ſhall, as reade it throughout.
Yf then their hartes fayle them the right to defende,
Confuſion remayneth for ſuche a meete end.

Geue not thy glorie to an other: nether
that whiche is profitable for thee, to a
ſtrange nation. Baruch. 4.

The way to life is ſtreſſe



and few find it. Mat. 7.

Imprinted at Geneua by Iohn Crefpin.
the first of Ianuarie. Anno. D.

M. D. LVIII.

her
to a

in.